22 AUG 1924
GLADSTONE'S
LIBRARY

W. E. Gladstone

St. Deiniol's Library
Hawarden, Clwyd

Founded by
The Rt. Hon. W. E. Gladstone

A
25
25
O. 45
c. 7

A GRAMMAR OF THE COLLOQUIAL ARABIC OF SYRIA AND PALESTINE

BY

G. R. DRIVER, M.A.
FELLOW OF MAGDALEN COLLEGE, OXFORD

Cancelled from
Gladstone's Library
22 AUG 2024
GLADSTONE'S LIBRARY

PROBSTHAIN & CO.
41, GREAT RUSSELL STR.
LONDON, W. C. 1.
1925

Cancelled from
Gladstone's Library
22 AUG 2024
GLADSTONE'S
LIBRARY

PRINTED BY ADOLF HOLZHAUSEN, VIENNA.

العلم الّذى ما في القرطوش ضاع

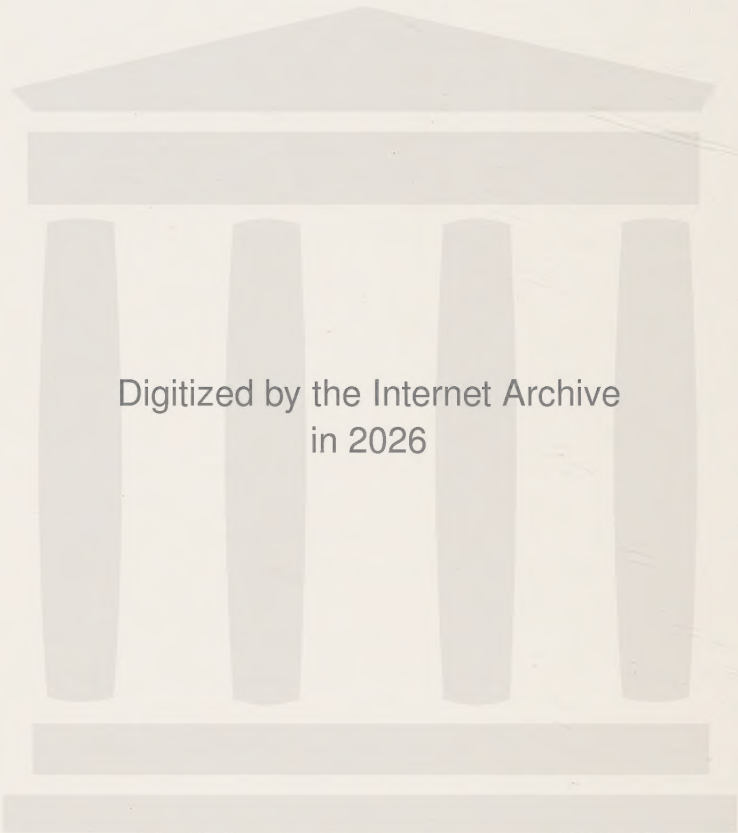
PREFACE.

The frame-work of the present book was written by the author while serving with the Egyptian Expeditionary Force in Palestine and Syria. The paradigms and examples were thus for the most part drawn up on the spot and submitted to the criticism of educated natives; the dialectical forms were added afterwards from the published works of various writers, of which a full list is given in the bibliography. It should be remarked that, while the transcription of the consonants is consistent throughout the work, very little endeavour has been made to secure uniformity in the representation of the vowels, which are subject to peculiar fluctuations in sound in each district; consequently, no elaborate phonetic system has been adopted, and only the principal variations in sound are shown. The grammar is not intended to give a complete account of all the dialects now current in Syria and Palestine, for which the time has not yet come; but the author hopes that it will not only be useful to those who wish to obtain some acquaintance with the spoken language for practical purposes but also serve to indicate what lines the future study of modern Arabic in those countries must follow and what problems still call for special investigation. It only remains to acknowledge the great care bestowed by the printers on a very difficult piece of work.

G. R. Driver.

26th February, 1925.

Magdalen College,
Oxford.


Digitized by the Internet Archive
in 2026

https://archive.org/details/grammarofcolloqu0000grdr

CONTENTS.

Page

Preface V
Contents VII
Abbreviations X
Corrections XI

CHAPTER I. THE ALPHABET 1
§ 1. The Arabic Language 1
§ 2. The Form of the Letters 1
§ 3. The Pronounciation of the Letters 3
§ 4 *Hämzäh* and other Orthographic Signs 13
§ 5. Assimilation and Metathesis 14
§ 6. The Vowels and Diphthongs 16
§ 7. The Accent 22
§ 8. An Example of Arabic Writing 24

CHAPTER II. THE PRONOUNS 25
§ 1. The Personal Pronouns 25
§ 2. The Pronominal Suffixes 28
§ 3. The Definite Article 32
§ 4. The Demonstrative Pronouns 34
§ 5. The Relative Pronouns 35
§ 6. The Interrogative Pronouns 37
§ 7. The Interrogative Adjective 39
§ 8. Indefinite Relative Pronouns 40
§ 9. Indefinite Pronouns 40
§ 10. The Reciprocal Pronoun 43
§ 11. The Reflexive Pronoun 44

CHAPTER III. THE SIMPLE FORM OF THE STRONG VERB 45
§ 1. The Perfect 45
§ 2. The Imperfect 47
§ 3. The Present 50
§ 4. The Imperative 52
§ 5. The Participles 53
§ 6. The Verbal Noun 55
§ 7 The Verb with the Pronominal Suffixes 56
§ 8. List of Common Verbs 58

CHAPTER IV. THE DERIVED THEMES 60
§ 1. The II Theme 60
§ 2. The Meaning of the II Theme 62

Page

§ 3. The III Theme 63
§ 4. The Meaning of the III Theme 64
§ 5. The IV Theme 65
§ 6. The Meaning of the IV Theme 66
§ 7. The V Theme 67
§ 8. The Meaning of the V Theme 68
§ 9. The VI Theme 69
§ 10. The Meaning of the VI Theme 69
§ 11. The VII Theme 70
§ 12. The Meaning of the VII Theme 70
§ 13. The VIII Theme 71
§ 14. The Meaning of the VIII Theme 72
§ 15. The IX Theme 73
§ 16. The X Theme 74
§ 17. The Meaning of the X Theme 75

CHAPTER V. THE QUADRILITERAL VERBS 75

CHAPTER VI. THE HAMZATED VERBS 79
§ 1. Verbs whose First Radical is *Hämzäh* 79
§ 2. Verbs whose Middle Radical is *Hämzäh* 83
§ 3. Verbs whose Final Radical is *Hämzäh* 83

CHAPTER VII. THE WEAK VERBS 84
§ 1. Assimilated Verbs 84
§ 2. The Derived Themes 86
§ 3. Hollow Verbs 88
§ 4. The Derived Themes 92
§ 5. Defective Verbs 96
§ 6. The Derived Themes 100

CHAPTER VII. THE GEMINATE VERBS 102
§ 1. The I Theme 102
§ 2. The Derived Themes 105

CHAPTER VIII. DOUBLY WEAK AND IRREGULAR VERBS 106
§ 1. Doubly Weak Verbs 106
§ 2. Irregular Verbs 109

CHAPTER IX. THE SYNTAX OF THE VERB 112
§ 1. The Perfect 112
§ 2. The Imperfect and the Present 113
§ 3. The Participle 119
§ 4. The Verbal Noun 122
§ 5. Impersonal Verbs 122
§ 6. The Verb 'To Be' 122

CHAPTER X. THE FORMATION OF NOUNS AND ADJECTIVES 124
§ 1. Simple Nouns 125
§ 2. List of Common Words 126
§ 3. Special Terminations 137

Page
§ 4. Compound Words 141
§ 5. Foreign Words 144
CHAPTER XI. THE ACCIDENCE OF NOUNS AND ADJECTIVES.. 147
§ 1. The Genders 147
§ 2. The Feminine Gender 148
§ 3. The Dual 149
§ 4. The Plural 152
§ 5. The Cases 154
§ 6. The Construct Case 155
§ 7. The Declension of Adjectives 159
§ 8. The Elative 160
CHAPTER XII. THE "BROKEN" OR "INNER" AND IRREGULAR PLURALS 161
§ 1. The "Broken" or "Inner" Plurals 161
§ 2. Irregular Plurals 168
CHAPTER XIII. THE SYNTAX OF NOUNS AND ADJECTIVES ... 169
§ 1. The Noun 169
§ 2. The Adjective 173
§ 3. Titles 178
CHAPTER XIV. THE NUMERALS 180
§ 1. The Cardinal Numbers 180
§ 2. The Ordinal Numbers 187
§ 3. The Numeral Adverbs 189
§ 4. Fractions 189
§ 5. The Date 191
§ 6. The Time 194
§ 7. Expressions of Age 194
§ 8. Calculation and Percentage 195
CHAPTER XV. THE NEGATIVE 195
CHAPTER XVI. THE CONJUNCTIONS 199
§ 1. Coordinate Conjunctions 199
§ 2. Subordinate Conjunctions 201
CHAPTER XVII. CONDITIONAL SENTENCES 208
CHAPTER XVIII. THE PREPOSITIONS 211
§ 1. Prepositions with Pronominal Suffixes 211
§ 2. The Meaning of the Prepositions 215
§ 3. The Remaining Prepositions 228
§ 4. The Verb "To have" 229
CHAPTER XIX. ADVERBS AND INTERJECTIONS 230
§ 1. Adverbs and Adverbial Phrases 230
§ 2. Words and Phrases 238
Bibliography 241
Additions 243
Index 253

ABBREVIATIONS.

act. active
adj. adjective
Al. Aleppo
Aram. Aramaic
Bêr. Bêrût
c. *or* comm. = common
c. c. construct case
ch. chapter
Christ. Christian
cit. cities
class. classical
coll. colloquial
comm. commercial
corr. correct
Dam. Damascus
du. dual
E. Eastern
Eg. Egyptian
Eng. English
Eur. European
f. *or* fem. = feminine
fell. *fällâḥîn*
fin. financial
Fr. French
Gal. Galilee
Germ. German
Gk. Greek
Gov. Government
Ḥaur. Ḥaurân
impf. *or* imperf. = imperfect
impt. imperative
instr. instrument
Ital. Italian
Jer. Jerusalem
Ker. Kerak
Leb. Lebanon
litt. littoral
loc. local
m. *or* masc. = masculine
med. medical
mil. military
Musl. Muslim
n. note
N. Northern
nat. native
neut. neuter
p. *or* pers. = person
p. *or* pl. *or* plur. = plural
Pal. Palestine
pass. passive
perf. perfect
Pers. Persian
pol. polite
prep. preposition
pres. present
ptcp. participle
s. *or* sing. = singular
S. Southern
schol. scholastic
Sid. Sidon
Syr. Syria
Turk. Turkish
verb. n. = verbal noun
vill. villages
vulg. vulgar
W. Western

CORRECTIONS.

p. 9, l. 6. For "$^{c a}mî$" read "$^{a}mî$".
l. 13. For *ṣamaq* read *ṣamġ*.
p. 13, l. 3. For *ʿadûm* read *ʿadûw*.
p. 14, l. 28. For *ʾabuʾlwâlad* read *ʾabŭ-ʾlwâlad*.
p. 19, l. 30. For *baḥtī* read *baḥtî*.
p. 29, l. 17. For *yômı hâ* read *yômhâ*, twice.
l. 18. For *hādâ* read *hādâ*.
l. 19. For 'night' read 'hour'.
p. 30, l. 19. For *ʿaḍûw* and *ʿáḍuw* read *ʿaḍû* or *ʿádû* (vulg.) and *ʿáḍū* or *ʿáḍw* (loc.) respectively.
p. 33, l. 22. For *dijläh* read *iddijläh*.
p. 34, l. 28. For *ʾlmaḫz²n* read *ʾlmaḫzin*.
p. 35, l. 32. For *äl* read *ål*.
p. 36, l. 2. For *"âlitl î* read *"âlit lî*.
p. 40, l. 33. For *iḥdā* read *ʾiḥdā*.
p. 43, l. 31. For *wᵃrâ* read *wárâ*.
p. 46, l. 8. For *fihmit* read *fíhmit*.
l. 10. For *fihim²t* read *fihím²t*.

CORRECTIONS.

P. 33, l. 8. Read '*ală-'suffrah* for '*ᵃlă-'suffrah*.

P. 248, l. 28. For 'vowels' read 'consonants.'

p. 85, l. 19. For *waṣåf* read *wâṣûf*.
p. 86, l. 32. For 'arresst' read 'arrest'.
p. 90, l. 4. For '*or*' read 'or'.
p. 92, l. 34. For 'eloudy' read 'cloudy'.
p. 93, l. 20. For *sauwf'înî* read *šauwf'înî*.
p. 94, l. 31. For *ᵃbâḥ* read *ʾᵃbâḥ*.
p. 95, l. 4. For *²ṭârah* read *ʾ²ṭârah*.
l. 5. For *²ṭâqah* read *ʾ²ṭâqah*.
p. 114, n. 2. For *baddî 'ktub* read *baddĭ-'ktub*.
p. 115, l. 12. For *birtᵃmī* read *birtimī*.
p. 117, l. 5. For *tintabih* read *tintibih*.

p. 119, l. 25. After *aʿmil* insert *maʿrûf*.
p. 123, l. 10. For *ruḫṣatuh* read *ruḫṣªtuh*.
p. 125, l. 28. For *ʾbint* read *bint*.
p. 128, l. 20. For *zākī* read *zâkĭ*.
n. 4. For *il ǵªsìl* read *ilǵªsîl*.
p. 132, l. 21. For *nattûfah* read *nittûfah*.
p. 133, l. 24. Delete 'From assimilated roots:—'.
p. 137, l. 9. Insert after this line the heading: '§ 3. Special Terminations.'
l. 10. Delete '§ 3.'.
p. 143, l. 20. For *bʿlâ* read *bª̈lâ*.
p. 145, l. 3. For 'current coin' read 'current (of coin)'.
p. 150, l. 9. For '*-iyäh* and *-wäh*' read '*-îyäh* or *-iyäh* and *-wah*.'
p. 155, n. 3. For *an* read ^{an}.
p. 156, l. 15. For *may* read *maiy*.
p. 159, l. 33. For *ilḫªyâ* read *ilḫayâ*.
l. 14. After *ḫilwât* add '(Syr)'; (see p. 152).
p. 170, l. 6. For *liʿibū* read *liʿbū*.
p. 177, l. 1. For *ilbaʾʾʾâl* read *ilbaʾʾʾâl*.
l. 25. For *arṭab* read *ʾarṭab*.
p. 178, l. 3. For *lªwarā* read *lªwárâ*.
p. 182, l. 14. For *ašrat* read *ʿašrat*.
p. 188, n. 3. For *bîbân* read *ʾabwâb*.
p. 190, l. 25. For 'substraction' read 'subtraction'.
p. 195, l. 19. For *ʿarbªtaʿš* read *ʾarbªtaʿš*.
p. 197, n. 2 and 3. Delete 'not' in both examples.
p. 207, l. 21. For *ʾajâ* read *ajâ*.
p. 211, l. 8. For *ʾanä* read *ʾª̈nâ*.
p. 218, l. 9. For *ṭaulah* read *ṭāulah*.
p. 220, l. 2 and p. 229, l. 25. For 'Durûz' read 'Dᵘrûz'.
p. 231, l. 2. For *šᵘwaîy* read *šᵘwaiy*.
p. 232, l. 13. For *lissâ* read *lissäh*.
p. 235, l. 35. For 'Ber.' read 'Bêr.'.
p. 237, ll. 4—11. For *tªra* and *tªrā* read *tárā* and *túrā* respectively.

CHAPTER I. THE ALPHABET.

§ 1. The Arabic Language.

Arabic is a branch of the Semitic family of languages which have been spoken from the earliest times in Syria, Palestine, Mesopotamia and Arabia, as well as along the northern coast of Africa. Although there still survive some remnants of pre-Islamic literature, the classical language is chiefly known from works dating from the time of the prophet Muḥammad, who died in A. D. 632, and afterwards and is, in fact, largely based on the language of the Qur'ân. At present the principal dialects of Arabic are those spoken in Mauretania, Egypt, the Sudan, Syria and Palestine, Mesopotamia (ʿIrâq), Western Arabia (the Ḥijâz), Southern Arabia (Yâmän and Ḥaḍramaut), Eastern Arabia (Baḥrain and ʿUmân), and Central Arabia, while the speech of the Badawî tribes in the desert forms a class by itself. A further distinction has to be drawn between the language of the peasants and that of educated people in the towns, especially in Egypt and Syria, where the difference is most marked. Other types again are those of law and finance, of science, of official correspondence, and of journalism.

The Arabic script is derived from Nabataean, a branch of Aramaic (Syriac), and is consequently related to Hebrew. It consists almost entirely of consonants, including three weak letters used to indicate long vowels and diphthongs. The ancient vocalisation being quite inadequate to express all the sounds and having fallen largely into desuetude, it is necessary to transcribe every word into Roman characters; it must, however, be remembered that any such transcription of a Semitic language can only represent the pronounciation very inadequately. Owing to this lack of vowels, even many Arabs are unable to read their own language correctly.

§ 2. The Form of the Letters.

Arabic is written and read from right to left; many of the letters vary slightly in form when connected with the preceding or following letter.

Name	Un-connected	Connected with preceding letter	Connected with following letter	Connected with both	Trans-literation
'Ălif or *'Alêf* (fell.)	ا	ـا	. .	...	'
Bâ	ب	ـب	بـ	ـبـ	b
Tâ	ت	ـت	تـ	ـتـ	t
Thâ; Ŝâ	ث	ـث	ثـ	ـثـ	(th), t, s
Gîm	ج	ـج	جـ	ـجـ	j, ğ, ż
Ḥâ or *Ḥê*[1]	ح	ـح	حـ	ـحـ	(ch), ḥ
Ḫâ	خ	ـخ	خـ	ـخـ	(kh), ḫ
Dâl	د	ـد	...	...	d
Dhâl; Ẑâl	ذ	ـذ	...	...	(dh), d, z
Râ	ر	ـر	...	...	r
Zain, Zây	ز	ـز	...	...	z
Sîn	س	ـس	سـ	ـسـ	s
Shîn	ش	ـش	شـ	ـشـ	(sh), ś
Ṣâd	ص	ـص	صـ	ـصـ	ṣ
Ḍâd	ض	ـض	ضـ	ـضـ	ḍ, ẓ
Ṭâ	ط	ـط	طـ	ـطـ	ṭ
Ẓâ	ظ	ـظ	ظـ	ـظـ	ẓ, ḍ
'Ain	ع	ـع	عـ	ـعـ	'
Gain, Gây	غ	ـغ	غـ	ـغـ	(gh), ġ (r)
Fâ, Fê	ف	ـف	فـ	ـفـ	f
Qâf	ق	ـق	قـ	ـقـ	q, ''[2]
Kâf; Gâf	ك	ـك	كـ, ـكـ	ـك	k, g
Lâm	ل	ـل	لـ	ـلـ	l
Mîm	م	ـم	مـ	ـمـ	m
Nûn	ن	ـن	نـ	ـنـ	n
Hâ	ه	ـه	هـ	ـهـ	h
Wâw	و	ـو	...	...	w
Yâ	ي	ـي, ـے	يـ	ـيـ	y

[1] So pronounced by Christians.

[2] When pronounced as a hard *g*, ق is sometimes written ڤ (Dam.).

In print, ل and ا are frequently united to form one letter: ﻻ, ﻷ, the combination being called *lâm-'älif* (class.) or *lâ* (coll.).

Additional letters which are sometimes borrowed from Turkish, chiefly for the purpose of transcribing foreign words, are پ for *p*, چ for *ch*, written *č* (pronounced as in the English word 'church') which is frequently heard in the north of Syria (Al.), and ڤ for *v*:—

پسطه *pusṭah* 'post'; پيانو *p'yânū* 'piano'
أڤوكات *'avôkât* 'advocate'; ڤرموط *värmûṭ* 'vermouth'
چنق *čana*" (Al.) 'plate' (from Turk. چناق).

The transliterations *ẖ* and *š* have been adopted rather than *kh* and *sh* in order that these letters may not be regarded as compounds of *k-h* and *s-h* respectively. The letters ث and ذ are underlined in transliteration—*t̲* and *d̲* (or *z̲*)—merely in order to distinguish them from ت and ز, from which they hardly differ in pronunciation in modern Arabic.

§ 3. The Pronunciation of the Letters.

ا

For the pronunciation of *'älif* see under *hämzäh* (§ 3) and under the vowels and diphthongs (§ 4).[1]

An *'älif* is prefixed in the vulgar speech to many words which have an initial short, open syllable immediately followed by a long one:—

iẖmâr or *aḥmâr* for حمار *ḥ'mâr* 'donkey'
irġîf for رغيف *r'ġîf* 'loaf'
inẓîf for نظيف *n'ẓîf* 'clean'; 'pretty', 'jolly'.

Preformative *'älif*, when written without a *hämzäh*, is almost inaudible after a preceding vowel, which is shortened if long:—

šŭ-'sm izzälämäh? 'what's the fellow's name?' (from *šû* 'what' and *ism* 'name').

ب

Like the English *b*.

Occasionally *b* is mispronounced *m* (Dam.).

[1] The recorded instances of the substitution of *q* for *'älif* (*qism* for *ism* 'name') and *hämzäh* (*qabajûr* for *'abajûr* 'lamp-shade', from Fr. *abat-jour*) are so rare as to be open to doubt; they are due to an endeavour to distinguish simple *'älif* and the weak pronunciation of *q* in writing.

In *babbûr* 'steamer', 'locomotive' (Fr. 'vapeur') the first *b* is pronounced either as *b* or as *v*.

ت

Like the English *t*.

Locally *t* is changed into *d* or even *ṭ* (Al.):—

madjar for *matjar* 'trade'; *ṭannûr* for *tannûr* 'oven'.

In the district of Hebron an *s* sound is often heard after *t*:—

sintʿên for *sintain* سنتين 'two years'.

ث

Properly pronounced *th* (as in the English word 'thing'), but now pronounced in one of two ways: either as *t*, in which case it is indistinguishable from ت and is written *t̲*:—

ثلج *t̲ālj* 'snow',

or, as a result of Turkish and Persian influence, as a hard *s*, in which case it closely resembles س[1] and is written *s̲*, or very rarely as *š* (vulg.):—

ḥais̲ (or *ḥaiš*) 'because, in order that'

s̲ʿqîl (as well as *t̲ʿqîl*) 'heavy'.

The original sound *th* is still preserved by some *fällâḥin* (Pal.) and by the Dʿrûz in the Lebanon; the Christians there usually pronounce it *t*.

In N.Syria (Al.) final *t̲* frequently becomes *d*:—

barġûd for *barġût̲* 'flea'.

The pronunciation of *t̲* as *ṭ* is very rare:—

ṭôr (Jer., fell.; Gal. and Leb.) for *t̲ôr* 'ox'.

ج

Correctly pronounced like the French *j*:—

جبل *jäbäl* 'mountain'.

Sometimes, as in Egypt, it is pronounced like a hard English *g*:—

جليد *gʿlîd* 'ice'.

But there are now two pronounciations current: *dj* (written *ǧ*) with an initial *d*-sound (Pal., fell., Syr., Al., and Muslims in

[1] A curious distinction is sometimes observed (at least in Egypt) in the two pronounciations of حديث with different meanings, namely *ḥʿdîs̲* 'religious tradition' and *ḥʿdît̲* 'conversation'.

Jer.) and *zh* (written *ž*) with a sibilant sound (Pal. and Syr. litt., Leb., Dam., and Christians in Jer.)[1]; in the interior of Syria it is sounded like *dš* (vill.) or *tš* (Tadm.):—

جبل *ǧäbäl* or *žäbäl* for *jäbäl* 'mountain'.

In some districts in the interior of Palestine and Syria *j* has the value of *dʸ*:—

dʸämäl 'camel'; *ḫadʸar* 'stone'; *ḫadʸ* 'pilgrim'.

Not infrequently *y* drops out and only *d* is sounded, especially before a sibilant (Gal.; Syr.):—

diššar (Gal.) for *jiššar* 'let go'

dâssäh (Dam.) for *jâssäh* 'coarsely ground wheat'.

The close relationship of *j* to the 'Solar' letters[2] and to *s* in particular is seen in *wišš*[3] (Bêr. and Leb.), *wičč* or *wučč* (Al.) and *wijj* (Jer. and Dam.), for *wajh* or *wijh* (Syr.), 'face', 'page', 'pillow-case'[4], and in *niss* (Dam.) for *nijs* 'unclean'. Both in Jerusalem and on the Syrian coast the *ž*-sound is often indistinguishable from *š*.

ح

A strong *ḥ* without any guttural sound (written *ḥ*):—

حبر *ḥibr* 'ink'; لحم *laḥm* 'meat'.

خ

A strongly guttural *h*, as in the Scotch *ch* (written *ḫ*):—

خربة *ḫirbäh* 'ruin'.

It is very rarely weakened to *h*:—

haraq (Gal.) for *ḫaraq* 'tore'.

In Damascus *ḫ* is sometimes mispronounced as *š*.

د

Like the English *d*.

Sometimes *d* and *j* are interchangeable:—

dass (Pal.) and *jass* (Syr.) 'felt', 'touched'; 'thrust'.

It is occasionally replaced wrongly by *ḍ* (Pal.).

[1] It should be noticed that in Jerusalem ج is pronounced *ǧ* by Muslims and *ž* by Christians.

[2] See Ch. II, § 3.

[3] This form is confirmed by the derivative verb *tᵃwaššaš* (Dam.) 'recovered colour' (after an illness).

[4] See p. 12.

ذ

Originally *dh*, pronounced like *th* in the English 'this' or ð in modern Greek, but now almost always indistinguishable from د *d* and then written *ḏ*:—

ذيب *ḏîb* 'wolf'.

It is frequently pronounced like ز *z* and is then written *ẓ*[1]:—

ذات *ẓât* 'essence, self'; ذالك *ẓâlik* 'that'

ذكر *ḏikr* or *ẓikr* 'remembrance'; ذنب *ḏänäb* or *ẓänäb* 'tail'.

It is pronounced *dh* by some *fällâḥîn* (Pal.) and the Dᵘrûz in the Lebanon, but usually *d* by the Christians there.

ر

A lingual *r*.

The substitution of *r* for *l* is very rare:—

'rraḥârā (Al.) or *'llaḥârā* (Al.) 'the others'.

ز

Pronounced exactly like the English *z*.

س

A firm *s*.

Occasionally *ṣ* is heard for *s*, especially in Aleppo:—

ṣulṭân for *sulṭân* 'sultan'; *râṣ* for *râs* 'head'.

ش

Corresponding to *sh*, pronounced more like the German *sch* than the English *sh* (written *š*).

Locally (Pal.), especially among the Jews of Tiberias and in parts of Galilees ش is pronounced like *s̱*, especially before *j*:—

säms for *šäms* 'sun'; *sažarah* for *šajarah* 'tree'.

It is also sometimes used in place of چ:—

šâkûšäh 'hammer' (from Pers. *čâkûč*).

ص[2]

A hard, emphatic, palatal *s̱* (written *ṣ*), almost equivalent to *ss* in English; its influence is most noticeable in the following vowel-sound:—

[1] In certain cases the different sounds are used to distinguish different meanings, as ذكر *ḏakar* 'male' but *ẓakar* 'mentioned'.

[2] The letters ص, ض, ط and ظ form a group of emphatic palatals, corresponding to س, د, ت and ز and distinguished from them in pronounciation by the tongue's being placed against the palate and not against the teeth; but they are all often confused in speech.

صيف *ṣâif* 'summer', but سيف *saif* or *sêf* 'sword'.

A *z* is sometimes heard for *ṣ*:—

z^{a}ġîr for *ṣ^{a}ġîr* صغير 'small'.

Similarly *ṣ* in sometimes replaced by *s*:—

b^{i}sîr for *b^{i}ṣîr* بصير 'it becomes'.

ض[1]

A palatal *d* (written *ḍ*), pronounced *ḍh* by the *fällâḥîn*:—

ضاق *ḍâ"* 'was narrow', but ذاق *ḏâ"* 'tasted'.

Contrast also ضرب *ḍârb* 'striking' with درب *därb* 'way' and ضان *ḍân* 'mutton' with ذان *ḏân* 'ear'.

Owing to Turkish or Persian influences ض is sometimes pronounced like an emphatic *z* (written *ẓ*) or, more rarely, like *z*:—

ضابط *ḍâbiṭ* or *ẓâbiṭ* or even *zâbiṭ* 'officer'.

Confusion between ذ and ض is rare, except among the *fällâḥîn*:—

فايضه *fây^{i}ḍah* for فايده *fây^{i}däh* 'interest, profit';

bêd or *bêz* (Gal.) for بيض *bêḍ* 'eggs'.

But ز and ض are more often confused, chiefly by *fällâḥîn*:—

'aḥḏar for *aḥḍar* 'green'; *ḏaiyiq* for *ḍaiyiq* 'narrow'.

The *fällâḥîn* almost always confuse *ḍ* with *ẓ*, while in the towns it is frequently weakened almost to *d*.

ط[1]

A emphatic, palatal *t* (written *ṭ*):—

طبع *ṭâba^{ʿ}* 'printed', but تبع *tâba^{ʿ}* 'followed'.

ظ[1]

A strongly articulated *z* (written *ẓ*):—

نظر *naẓar* 'saw'; ظالم *ẓâlim* 'wicked'.

Contrast ظاهر *ẓâhir* 'evident' and زاهر *zâhir* 'brilliant, blooming'.

It is sometimes confused with ض, especially among the *fällâḥîn*:—

maẓbût for مضبوط *maḍbûṭ* 'correct'.

In a few words ظ is regularly pronounced as an emphatic *ḍ*, when it is written *ḍ*, especially in Aleppo (vulg.):—

[1] See n. 2 on p. 6.

نظّارة *naḍḍârah* 'spectacles'; ظفر *ḍifr* 'finger-nail';
ظهر *ḍûhr* 'midday'; ظهر *ḍâhr* 'back',
with which زهر *zahr* 'flowers' and دهر *dahr* 'century' should be contrasted.

The interchange of ت and ط is very rare:—
ترمبه *t^{u}rumbäh* and طلمبه *ṭ^{u}lumbäh* 'pump'.

Occasionally ذ or even ز is sounded for ظ:
ḏifr or *difr* for *ẓifr* 'finger-nail'.

In the Lebanon the D^{u}rûz pronounce ظ correctly, while the Christians give it a sound between *ẓ* and *ḍ*; in the towns it is often little stronger than *z*.

ع

A very strong guttural, which is produced by compression of the throat and expulsion of the breath; it is to be clearly distinguished from ح, as, for example, in يسمع *yismaʿ* 'he hears', but يسمح *yismaḥ* 'he permits'. It is very strongly sounded in the Lebanon, less strongly by the peasants and weakly by the townspeople; in Syria it is commonly weakened almost to *hämzäh*.

Its sound is in a few cases quite lost in the vulgar tongue:[1]—
tisataʿš (for *tisʿataʿš*) 'nineteen'; *mahum* for *maʿhum* 'with them'.

Sometimes ع is then replaced by an *'älif* of prolongation (*â*):—
ḥ^{a}dâš (for *ḥ^{a}daʿs*) 'eleven'; *bârif* (for *baʿrif*) 'I know'.

It is pronounced in some places, especially on the Syrian coast, like *ḥ*:—
simiḥt (for سمعت *simiʿt*) 'I heard'.

This tendency is noticeable everywhere when ع is followed immediately by *ḥ* in the vulgar language:—
maḥḥum (for معهم *maʿhum*) 'with them'.

غ

A kind of guttural *g* (written *ġ*),[2] accompanied by a grating sound and pronounced somewhat like *r grasseyé* in French; this,

[1] The pronunciation *mâlaiš* (for ما عليش *mâ ᶜalaiš* 'no matter') is sometimes given but is open to doubt.

[2] The Germans represent غ by *r*, but the symbol *ġ* is used in this work as more closely resembling the use of this letter, as seen in such transliterations as جغرافيّه *jaġrâfiyäh* 'geography', where the European hard *g* is represented by غ by the Arabs themselves.

of which there is no example in English, can only be learnt from natives by constant practice.

The substitution of غ in colloquial Arabic for خ and ع is very rare:—

غفير *ǵafîr* (coll.) for خفير *ḫafîr* (class.) 'watchman'

غميق *ǵamî"* (coll.) for عميق *ʿamî"* (class.) 'deep'.

The recorded pronunciation of *ǵ* in استغفر *istaǵfar* as *istaufar* (Gal.) 'he apologised' is peculiar.

Locally (Pal.) *ḫ* and *k* are substituted for *ǵ* in the words *ṣamaḫ* (for *ṣamaq*) 'gum' and *môkarah* (for *môǵarah*) 'hole'.

ف

Like the English *f*.

Locally it is sounded *v*, especially before *ž*, *z*, *ḍ* and *ẓ* (Dam.):—

ḥavẓ for *ḥafẓ* حفظ 'preservation'.

Very rarely (Pal.) *ṯ* is sounded for *f* in *ṯaḥm* (for *faḥm*) 'coal' and *ṯahm* (for *fahm*) 'to understand'.

ق

An emphatic *k* (written *q*),[1] pronounced deep in the throat; it has an effect on the vowels similar to that of the palatals:—

قلب *qâlb* 'heart', but كلب *kâlb* 'dog'.

In modern Arabic it is almost always weakened to ' or '[2], when it is represented by the sign ":—

قلب *"alb*, more often than *qâlb* 'heart'.

It is thus weakened by most town-dwellers and the Maronites but is pronounced hard by Greeks and Muslims in Syria; in the Lebanon the Dᵘrûz and most Christians give it the full *q*-sound, only a few Christians leaving it unsounded; both pronounciations are heard in Aleppo.

The substition of *ǵ* for *q* occurs only in *biǵdir* (Syr.) for *biqdir* 'he is able', and in *ǵadar* and *ǵâdir* (Gal.) for *qadar* 'he was able' and *qâdir* 'able' respectively.

The people of the Ḥaurân and parts of Palestine pronounce ق like a hard *g*, especially near *r*:—

قهوة *gâhwah* 'coffee'.

[1] The transcription *q* is conventional, being intended to obviate the difficulty caused by the lack of any sign for an emphatic *k*-sound in English.

[2] Compare the loan-word *da"da"* 'tattooed'. It is thus weakened even in foreign words, where *q* would be expected, as in *"unṣûl* for *qunṣûl* 'Consul'.

Under Turkish influence *q* is sometimes mispronounced as *k*.

Many *fällâḥîn* pronounce it *ts* (written *ĉ*) in proximity to *a, ä, â, ĭ, î* and *ê*:—

شرق *šarć* for *šarq* 'east'; *ćiryäh* for *qiryäh* 'village'.

ك

Like the English *k*, but in Syria usually *mouillé*, as in Turkish:—

kân or *kʲân* (Syr.) 'he became'.

By most *fällâḥîn* and in certain districts (Pal.) it is pronounced *tš* (written *č*) in proximity to *a, ä, â, ĭ, î and ê*:—

كيف *čîf* 'how'; كلّ *čill* 'all'; كتاب *čtâb* 'book'
كان *čân* 'he was'; تكون *tʲčûn* 'thou art'
كلب *čälb* 'dog'; كثير *čᵃṯîr* 'much'.

On the Syrian littoral, by some *fällâḥin* (Pal.) and a few Christians (Jer.) it is mispronounced *š*; in places it is even sounded *ḥ* or *hämzäh* (Pal. fell.; Dam.) or *ḫ* (Gal.).

Locally (Jer. and Al.) *k* has the sound of hard *g*, especially before *j* and *z* and usually near *r*:—

bʲyigzib for *bʲyikzib* 'he lies', contrasted with *bʲyiksib* 'he earns'.

In a few foreign words also ك stands for a hard *g*:—

كاز *gâz* 'petrol';[1] سيكاره *sîgârah* 'cigar, cigarette'
إنكليز *'inglîz* 'Englishman'; إنكلترا *'ingiltärrâ* 'England'.

ل

Like the English *l*.

In a few cases ل replaces ر[2]:—

ليت *lait* and, less often, ريت *rait* 'would that'.

Vulgarly *l* may be replaced by *m* before a labial:—

imbâriḥ (coll.) for *ilbâriḥ* 'yesterday'.

Very rarely *l* becomes *n*:—

banôrah (Gal.) for *balôrah* 'lamp-glass'.

م

Like the English *m*.

[1] To be distinguished from *ǧâz* 'gas'.

[2] The weakness of *r* and *l* is illustrated by *ranjbâl* (Al.) = *'inǧibârî* (Sid.) 'handworker'.

Occasionally it is replaced by *n* before a dental by the *fällâḥîn* (Pal.):—

ʾanṭarat for *ʾamṭarat* 'it has rained'.

ن

Like the English *n*, but tending to be sounded *m* when immediately followed by a labial without any intervening vowel or when following a labial:—

جنب *janb*, often pronounced *jamb* 'side';
منفضة *minfaḍah*, pronounced *mimfaḍah* 'ash-tray'.

Final *n* is usually sounded double as in *minn* for *min* 'from'.

A few instances occur in which ن becomes ل (coll.):—

علوان *ʿulwân* for عنوان *ʿunwân* 'address'.

Occasionally the reverse has happened, *n* replacing *l*, especially in proper names:—

اسماعيل *Ismaʾîl*, pronounced in some localities *Ismaʾîn*;

and sometimes elsewhere among *fällâḥîn* and in the villages:—

nîrah (fell.) for *lîrah* ليرة 'pound';
manîḥ (Leb.) for *malîḥ* مليح 'nice'.

In *ʾargîläh* (Pal.) for *nargîläh* 'water-pipe' the *n* is completely lost.

ه

A weak *h*, but distinctly aspirated at the end as well as at the beginning of a syllable, except in the feminine termination ـة, *äh*, where it is quite silent; similarly it is often inaudible in the pronominal suffix *-hâ* 'her' and occasionally in other words:—

ilmarraʾ-ljâʾiyäh (coll.) (for *ilmarrah iljâʾiyäh*) 'the next time'
baitâ (vulg.) (for *baithâ*) 'her house'.

Occasionally *h* becomes *y* in Syria (vulg.):—

fâkiyäh for *fâkihah* 'fruit'.

Rarely *h* replaces *hämzäh* between two vowels (fell.):—

Dahûd for *Daʾûd* 'David'.

After ʿ *h* is sometimes strengthened to *ḥ* (Pal., fell.):—

maʿḥim for *maʿhim* 'with them'.

In *wajh* or *wijh* 'face'; 'page'; 'pillowcase' *h* has been assimilated to *j*, giving *wijj* (coll.).

و

Corresponding to *w* in English. When *w* takes a short *u* as its vowel, it tends to be lost in pronounciation:—

ʾulaid or *ulaid* (for *wulaid*) 'little child'.

So the conjunction و *wa* (*wi*, *wu*) 'and' is vulgarly pronounced *u*.

When *w* doubled follows *u* or *a*, the first *w* becomes a mere letter of prolongation or forms the diphthong *au*[1]:—

sûwâḥ (for سوّاح *suwwâḥ*) 'tourists'

ṭauwaltkun (for طوّلتكن *ṭawwaltkun*) 'I have delayed you'.

In Damascus *wi* also becomes *û*:—

ûlid for *wilid* 'begat'.

Occasionally also in Damascus *w* is sounded like *v*, under Turkish influence.

In certain words *w* replaces *hämzäh*:—

waiš (vulg.) for *ʾaiš* 'what?'; *wain* (coll.) for *ʾain* 'where?'.

This *w* may then become *f*, as in *fain* (coll.) 'where?'.

ى

Corresponding to *y* in English.

When doubled, the first *y* coincides with a preceding *i* to form *î* and with a preceding *a* to form *ai*[2]:—

luqqâbîyäh (for لقّبيّه *luqqâbiyyäh*) 'nickname'

šʷwaiy (for شوّيّ *šʷwayy*) 'a little'.

After *u* *y* is sometimes replaced by *w*:—

ʿʷwênât 'little eyes' for *ʿʷyênât*.

The loss of *y* is rare, occurring chiefly in the imperfect of the II and III themes of the verb in a few phrases and more frequently in the speech of the Bedouin:—

allâh isällimak (vulg.) (for *yisällimak*) 'may God keep you!'

allâh ikâfîk (vulg.) (for *yikâfîk*) 'may God reward you!'

allâh ijâzîk (vulg.) (for *yijâzîk*) 'may God punish you!'

It also disappears sometimes in the present tense after the preformative *b*:—

biktub (vulg.) for *byiktub* 'he is writing'.

[1] Occasionally the first *w* has the sound of a full consonant, as in *ʾawwal* (Gal.) beside *ʾauwal* 'first'.

[2] Very rarely the first *y* is audible as a proper consonant, as in *biyyâʿ* (Syr., vulg.) for *baiyâʿ* 'seller'.

Final *y* and *w* are generally left unpronounced in the vulgar speech:—

nâbî for نبيّ *nâbîy* 'prophet'; *ʿadû* for عدوّ *ʿadûm* 'enemy'.

§ 4. Hämzäh and other orthographic Signs.

(i.) *Hämzäh*, which is written over \ when it is not a mere letter of prolongation (see § 5), is pronounced like a smooth breathing; its effect is to cut off the sound of the *ʾälif* clearly from the preceding or following syllable, as the case may be. Its sign is ء, usually written above the letter which bears it (ا, و or ى):—

يسأل *yis-ʾal* 'he asks'.

When preceded or followed by *i* and *u* *hämzäh* takes ى and و respectively:—

رئيس *rᵃʾîs* 'chief, principal'
مسؤول *masʾûl* 'asked'; 'responsible'.

At the beginning of a word *hämzäh* is always borne by an *ʾälif*:—

إبرة *ʾibrah* 'needle'; أمور *ʾᵘmûr* 'things'.

In modern Arabic *hämzäh* is frequently dropped, especially at the end of a syllable, though preserved with medial *a* in Aleppo:—

bⁱrîq	for *ʾibrîq* 'jug';	*lêk* (Syr.)	for *ʾilêk*	'to you'
râs	for *raʾs* 'head';	*rûs*	for *rᵘʾûs*	'heads'
štâ	for *šⁱtâʾ* 'winter, rain';	*rây*	for *raʾy*	'advice'
lüjl (vulg.)	for *lᵘʾajl* 'in order to';	*bîr*	for *biʾr*	'well'.

This happens especially when *hämzäh* follows a short syllable which has lost its vowel through inflection:—

wâḥad 'he blamed', but *tᵘâḥid* for *tʷʾâḥid* 'thou blamest'.

In مرة *marah* 'woman' (class. مرأة) *hämzäh* has been lost entirely and there occurs a vulgar form امرة *imrah* or *umrah* (Dam.) with prosthetic *ʾälif* to help the pronunciation.

In many cases, therefore, two words are run together:—

yâbu for *yâ ʾᵃbu* 'O father'; *yamm* for *yâ ʾumm* 'O mother'
yibn for *yâ ibn* 'O son'; *lalbis* for *lᵘʾalbis* 'I will surely wear';
wanâ for *waʾᵃnâ* 'and I'; *wint* for *wᵘʾint* 'and thou'.

A *hämzäh* or *h* on the contrary is often added in speech to لا *lâ* 'not' when used alone, giving the form لاء *lâ'* or *lah* (Pal. fell.) 'no'.

At the beginning of a word or syllable *hämzäh* is sometimes replaced by *w* or *y* (vulg.):—

wiḏn for *'uḏn* 'ear'; *y^{a}sîr* for *'^{a}sîr* أسير 'prisoner'.

When in close proximity to a ق pronounced as a *hämzäh*, it is often in the towns replaced by an *h*:—

ha"rab for *'a"rab* أقرب 'nearer'.

Final *hämzäh*, though almost universally dropped, sometimes after a long vowel becomes *h* among the *fällâḥîn* (Pal.):—

ḫirbâh for *ḫirbâ'* 'chameleon'; *'aṣâh* for *'aṣâ'* 'stick'.

Sometimes also *hämzäh*, as well as *â*, becomes ع among the peasants:—

'unf for *'unf* أنف 'nose'; *qa'q* for *qâq* 'crow'.

A more remarkable change is the substitution of *n* for *hämzäh* in some districts (Pal.) in the verb أعطى *'a'ṭā* 'gave':—

'anṭā for *'a'ṭā* 'he gave'; *yunṭī* for *ya'ṭī* 'he gives'.

(ii.) *Shäddäh* or *Täshdîd* is the sign ◌ّ, placed over a consonant to signify that it is doubled:—

علم *'ilim* 'he knew'; علّم *'allam* 'he taught'.

When two identical consonants come together without an intervening vowel, only one is written, *täšdîd* being placed over it:—

سكنّا *säkännâ* (for *säkän-nâ*) 'we dwelt'.

(iii.) *Wâṣläh* is placed over initial *'älif* in certain cases to show that it is closely connected with the preceding word in pronounciation; its sign is ◌ٱ:—

أبو ٱلولد *'abu'lwâlad* 'the father of the boy'.

A long vowel is shortened in pronunciation before *waṣlah*.

(iv.) *Mäddäh* is employed when two *'älif* coincide; only one *'älif* is then written, over which the sign ◌ٓ is placed:—

آكل *'âkul* for *'a'kul* 'I eat'.

§ 6. Assimilation and Metathesis.

Apart from the assimilation of the ل of the article to certain letters,[1] some others, especially the dentals, are run closely together in speech:—

[1] See Ch. II, § 3.

td and *dt* become *dd*:

bitdill becomes *biddill* 'thou guidest';

ṭḍ and *ḍt* become *ḍḍ*, though *ḍt* sometimes becomes *ṭṭ* (coll.):

biṭḍâll becomes *biḍḍâll* 'thou ceasest';

ʾâḍṭî becomes *ʾuṭṭî* (coll.) 'my chamber';

ṭṭ and *ṭt* become *ṭṭ*:

iṭṭalaʿ becomes *iṭṭalaʿ* 'he gazed upon'.

In the case of verbs ending in *t*, *d*, *ḍ*, *ḍ* and *ṭ*, these letters are rather assimilated to the *t* of the pronominal affix[1] than that letter to the final radical, though the latter forms are recorded (Pal., vulg.):—

qaṣadt becomes *qaṣatt* rather than *qaṣadd* 'I intended';

faraḍtī becomes *faraṭṭī* rather than *faraḍḍī* 'thou (fem.) didst suppose';

ḫarbaṭṭū becomes *ḫarbattū* rather than *ḫarbaṭṭū* 'you disarranged'.

Locally, both consonants are in this case distinctly pronounced without assimilation (Dam.).

Assimilation of a final consonant to the initial letter of the following word is a vulgarism:—

râʿ (for *râḥ*) *ʿaššâm* (Bêr., Dam.) 'he went to Damascus'.

Before *z* the weak *t* is pronounced like *d* or *z*:—

اتذكر *itzakar* becomes *idzakar* or *izzakar* 'remembered'.

The gutturals, emphatic consonants, and *r* often cause a neighbouring sibilant or dental to be changed into the corresponding emphatic letter by partial assimilation (coll.):—

waṣṭ for *wasṭ* 'middle'; *yiḥris* for *yiḥris* 'he protects';

maḅsûṭ (vulg.) for *mabsûṭ* 'contented'.

Similarly final *h* may be assimilated to the negative *-š* (vulg.):—

mâ fišš (for *fihš*) 'there is not'; *mâ ʿindušš* (for *ʿinduhš*) 'not with him'.

Further, *niṣf* (class.) 'half' has been developed into *niṣṣ*, *nuṣṣ*, and *qâdr* (class.) 'quantity' into *qâdd*; otherwise, forms like *wadd* for *walad* 'boy' are purely vulgar.

The letter *n* can be assimilated to a following *b*, *d*, *l* or *m*:—

qubbarah for *qunbarah* 'lark'; *sâḍḍân* for *sândân* 'anvil'; *mimmâ* for *min mâ* 'than what'.

The same process is seen in *ʿusmânlîy*, which often becomes *ʿusmâllî* (vulg.) 'Ottoman'.

[1] See p. 16.

Metathesis of consonants is not uncommon in Arabic (coll.):—
jôz (vulg.) for *zôj* 'husband'; *malʿaqah* for *maʿlaqah* 'spoon'.
jarad for *daraj* 'step'; *jänzîr* for *zänjîr* 'chain';
wasā (Gal.) for *sawwā* 'made (like)'.

Metathesis in the case of vowels is harder to detect but seems to be rare:—
bʿtikitbū[1] for *bʿtiktʿbū* 'you write'.

The complete loss of a consonant is very unusual:—
žâžah (Gal.) for *dʿjâjah* 'hen';
ʿinnâ (vulg.) or *ʿannâ* (Dam.) for *ʿindʿnâ* or *ʿandʿnâ* 'with us'.

Contractions like *sîd* (for *saiyid*) 'Mr.' and *sittäh* (for *saiyʿdäh*) 'Mrs.'[2] are very rare.

§ 6. The Vowels and Diphthongs.

(i.) The Short Vowels.

The Arabs had originally no vowel signs; at a later period[3] three signs were invented, which however were very rarely employed except in texts of the Qur'ân; in modern Arabic they are hardly ever used, except in school-texts.

The signs are as follows:—

ـَ (called فَتْحَة *fatḥah*) = *a*.

The neutral *a*-sound (as in the English word 'bad') is most prominent after the gutturals, ع and ء; with the emphatic consonants it resembles the *a*, verging towards *o* (written *å*), in the English word 'all'; with the other consonants it varies between the ordinary sound of *a* before one consonant in English, and the German *ä* pronounced short or *e ouvert* in French:—

ḫadd 'cheek'; *baraṣ* 'leprosy'; *säbäb* 'cause';
ṣåbb 'poured'; *ṣådr* 'breast'; *šaṭṭ* 'bank'.

Occasionally *ä* is heard after *ḫ*:—
ḫäfyân for *ḫafyân* 'bare-footed'; *wâḥäd* for *wâḥad* 'one'.

Either *ä* or *a* or more often *å* is heard after *w*:—
wâlad or *wäläd* 'boy'; but *walad* 'bore (a child)'.

Syrians and *fällâḥîn* continually weaken *a* into *i*:—
ḥimmâm for *ḥammâm* 'hot bath'; *limmâ* for *lammâ* 'when'.

[1] See pp. 49—51. [2] See pp. 178—179.

[3] They were invented by Ḥajjâj, who was a schoolmaster in his early days and afterwards ʿAbdu-'l-Malik's viceroy in ʿIrâq (*ob.* A. D. 714).

◌ِ (called كسرة *kisrah*) = *i*.

The *i* is an ordinary short *i* (as in the English 'mill'):—
libs 'clothing'; *bizr* 'berry'; 'pipe'.

It often is a neutral sound (written *ĭ*) almost indistinguishable in pronounciation from *u* (as in the English 'bird'):—
tĭmm or *tumm* 'mouth'; *wisiḫ* or *wĭsiḫ* 'dirty'.

The emphatic letters in particular have the effect of converting *i* into this sound, or into *ŭ* in the dialect of Aleppo:—
ṭĭšt or *ṭŭšt* 'washing-basin'; *ḫâmŭḍ* for *ḫâmiḍ* 'sour'.

The vowel *i* often becomes *ĭ* in unaccented syllables, especially in the pronominal suffix *-kĭn* (Syr.) for *-kin*, and not infrequently in the neighbourhood of *ḥ*, *ḫ* and *ʿ*, as in *ʿĭlm* (Pal.) for *ʿilm* 'knowledge'.

The change of *i* into *a* is rare and is generally due to the proximity of another *a*:—
wâḥad (Pal.) for *wâḥid* 'one'; *malak* (Pal., fell.) for *malik* 'king'.

◌ُ (called ضمة *ḍâmmäh*) = *u*.

The sound varies between *u* and *o* (written *ŭ*), while *ü* is heard sporadically in Galilee and Syria after the Turkish manner:—
luh or *lŭh* (vulg.) 'to him'; *yiktub* or *yiktŭb* 'he writes'.

The *o*-sound is most prominent in connection with gutturals and emphatic consonants:—
qŭrb or *ʾŭrb* 'nearness'; *ḫŭṣn* 'fortress'.

Not infrequently *u* replaces a correct *i*:—
munšar (Pal.) for *minšar* 'saw'; *murḍân* (Syr.) for *mirḍân* 'ill'.

Inversely, *u* is sometimes replaced by *i* (Pal. fell. and Syr.), especially when two *u*'s follow each other, or by a dull *ĭ* (Al.):—
titin for *tutun* 'tobacco'; *ʿuḏr* but *ʿiḏruh* 'his pardon';
čill (Pal. fell.) for *kull* 'all'; *dibb* (Leb.) for *dubb* 'bear':
dunyâ (corr.), *dinyâ* (Syr.) or *dĭnyâ* (Al.) 'world'; 'weather'.

In the neighbourhood of *u* the helping vowel is often a short *u*:—
yuḫulṣū for *yuḫlṣū* 'they are ready'; *buʾuʿdū* for *buʾʿdū* 'they sit'.

In general, of the short vowels *i* is the weakest and therefore the most easily lost in speech:—

šᵢribnâ or *šribnâ* (for *širíbnâ*) 'we drank'; but *ḍarábnâ* 'we struck'.

The vowel *u* is in very few cases weakened or dropped:—

šᵘqadd (Al.) for *šuqadd* or *šû qadd* 'how much?'.[1]

The loss, also, of an initial *a* is very rare:—

mîr ʾalʾây (coll.) for *ʾᵃmîr ʾalʾây* 'colonel'.

All short vowels tend to be lost (i) when immediately followed by a long vowel or accented syllable, or (ii) when standing between two syllables of which the first is accented; in the first case prosthetic *ʾälif* (Pal.) or *ʾälif* with *hämzäh* (Syr.) is added in most dialects (except in that of Damascus) to prevent the clash of two initial consonants:—

aḥṣân or *iḥṣân* (coll.) or *ḥṣân* (Dam.) for *ḥᵢṣân* or *ḥiṣân* 'horse';

rijʿū (Syr.) for *rijaʿū* 'they returned'.

This elision of a short vowel sometimes causes the doubling of a consonant to be dropped (Dam.):

îbádlū (Dam.) for *îbáddᵢlū* 'they will exchange'.

Preformative *ʾälif* is very commonly added (Pal.) to avoid a clash of consonants with the end of the preceding word:—

bint aṣġîrah (for *ṣᵃġîrah*) 'a little girl';

lâzim itnâm (for *tᵢnâm*) 'you must sleep'.

In the choice of a vowel for prosthetic *ʾälif*, few rules can be laid down, but there is a tendency for it to follow the nearest vowel:—

išî (Pal.) or *ʾišî* (Syr.) for *šî* 'something'; *ᵃrâḥ* for *râḥ* 'he went'.

Otherwise there seems to be no rule:—

akṯîr (for *kᵃṯîr*) 'big'; *azġîr*[2] (for *ṣᵃġîr*) 'small';

ibnât (for *bᵃnât*) 'daughters'; *änsît* (for *nᵢsît*) 'I forgot';

ᵃᵘmbaiyan 'clear'; *ᵢmbârak* 'blessed'; *ᵘmdauwar* 'round'.

Although, however, two initial consonants are often sounded almost without an intervening vowel, this is very unusual with ʿ:—

smiʿt or *sᵢmiʿt* 'I heard'; but *ʿimilt* or *ʿmilt* (Dam.) 'I did';

skimläh (Gal.) for *iskimlah* 'low table'.

Similarly in the middle of a word several consonants may be sounded in succession without an intervening vowel (coll.):—

yinsriq 'it will be stolen'; *binqṭiʿ* 'it is cut off'.

[1] See p. 37. [2] See p. 7.

The appearance of a helping vowel, where the pronunciation is for any reason difficult, should be noticed, as being especially common in three cases:—

(*a*) between a vowel and a final *ʿain*, where *i* is inserted:—

rᵃbîᵃʿ (for *rᵃbîʿ*) 'spring'; *wâsiᵃʿ* (for *wâsiʿ*) 'wide'

jûᵃʿ (for *jûʿ*) 'hunger'.

This is extended to other gutturals:—

mᵃlîᵃḥ (for *mᵃlîḥ*) 'nice'.

(*b*) often in the final syllable of nouns ending in two vowelless consonants:—

tibⁱn (for *tibn*) 'straw'; *ṣûbᵃḥ* (for *ṣûbḥ*) 'morning'

ḫubⁱz (for *ḫubz*) 'bread'; *kiẓⁱb* (for *kiẓb*) 'lie'

quṭᵘf (for *quṭf*) 'bunch of grapes'; *ʾutᵘn* (for *ʾutn*) 'cotton'.

(*c*) very frequently in verbs, to avoid the concurrence of several consonants:—

kätäbt and *kätäbⁱt* 'I wrote'; *ruḥt* and *ruḥⁱt* 'I went';

yuḫulᵘṣū for *yuḥlṣū* 'they are ready'; *buʾᵘʿdū* for *buʾʿdū* 'they sit'.

A similar half-vowel may also, but only rarely, be heard after *b* and *m* (Syr.):—

ʿarabᵘî 'Arab'; *mᵘaiyah* (Al.) 'water'.

Compare also *ibⁱnhâ* (Pal. fell.) 'her son' with *ibnuh* 'his son'.

As in the case of the accent, variations in the insertion of the helping vowels, which are due to the desire to facilitate the pronunciation, cannot be regulated by grammatical rules. It should be noticed, however, that they very rarely occur in the dialect of Aleppo.

It is to be noticed that in writing the sign called *sᵘkûn* 'rest' (ـْ), because the voice rests there, is used to mark the absence of a vowel:—

بَحْثِي *baḥtī* 'my investigation'.

(ii.) The Long Vowels and Diphthongs.

The long vowels and diphthongs in Arabic are expressed by means of the weak letters ا, و and ى (in conjunction with the vowel-signs):—

ـا = *â* (as in Engl. 'mast' or Fr. 'mât') or *â*, *ê* (as in Engl. 'mate' or Germ. 'Väter'). The ordinary pronunciation is *â*; *â* or *ê* is most commonly heard with weak letters, although in the dialects of Bêrût and Aleppo the *ê*-sound[1] predominates even with gutturals and emphatic consonants, whereas it is said never to occur in that of Damascus, except in the three words *ḫubbâzî* 'mallow', *sⁱbâʿî* 'born in the seventh month' and *ṯⁱmânî* 'born in the eighth month':—

كان *kân* or *kân* 'he was'; but قام *ḳâm* or *ʾâm* 'he arose'
miftâḥ 'key'; but *mⁱfâtîḥ* 'keys'.

When an improper diphthong has been formed by the loss of *hämzäh*, *â* is the correct pronunciation:—

راس *râs* for رأس *raʾs* 'head'.

Long *â* followed by a doubled consonant is pronounced short:—

حاجّ *ḥăjj* 'Meccan pilgrim'; حافّة *ḥăffäh* 'edge', 'side'.

Final *ā* also is usually sounded short at the end of a word, but the long vowel is restored before a pronominal suffix:—

wáră (coll.) for *warā* 'behind', but *warâkum* 'behind you'.

Otherwise the shortening of *â* into *i* occurs, but very rarely, among the *fällâḥîn* and elsewhere locally in Syria:—

miḍī (fell.) for *mâḍī* 'past'; *šitî* (vulg.) for *šitâ* 'winter'.

Sporadic cases occur of *â* becoming *ô* or even *å* (Syr.).

The lengthening of *a* into *â*, which is found in some dialects in Syria, is equally rare:—

ʾânä for *ʾänâ* 'I'; *ʾâms* for *ʾams* 'yesterday'.

و (i.) *û*, pronounced like *oo* in the English word 'soon':—

كوع *kûʿ* 'elbow'.

This is occasionally sounded as *ô*:—

كرّوسه *karrôsäh* 'wagon, carriage'; *rôḥ* (Pal. fell.) for *rûḥ* 'spirit'.

(ii.) *ô* (Jer., Dam. and Muslims in Al.), pronounced like the French *au*:—

يوم *yôm* 'day'.

(iii.) *au*, pronounced like the German *au*, always in words consisting of one open syllable, and elsewhere locally (Pal. and Syr. litt., Leb. and Christians in Al.):—

[1] The sounds *â̂* (*ê*) for *â* and *ê* for *ai* are practically indistinguishable in Syria.

ضو *ḍau*[1] 'light'; نو *nau*[1] 'storm'; لو *lau*[2] 'if'.

This sound also occurs when و, which is properly a consonant, is weakened in pronounciation into a vowel in the middle of a word:—

سوى *sauā* (for *sawā*) 'together'; هوا *hauâ* (for *hawā*) 'air'.

The diphthong *au* otherwise occurs, correctly speaking, only when the و is doubled:—

جوّ *jauw* 'atmosphere'; فوّال *fauwâl* 'bean-seller'.

And it is often preferred to *ô* when brought about by *'älif* prefixed in inflexion:—

أوراق *'aurâ"* 'leaves'; from *wara"* 'leaf',

أودع *'auda'* 'look leave of', from *wada'* 'parted'.

Further, *āū* or *āw* is sounded like *au*, with the *â* somewhat lengthened:—

عاوز *'āūiz* 'wanting'; طاوله *ṭāūlüh* (Jer.) or *ṭâwlüh* (Al.) 'table'.

In open syllables *au* is in some parts often changed into *û* (Syr., vulg.) and in others more rarely into *î* (Pal., fell.) or even *â* (loc.):—

jû'ân (Syr.) and *jî'ân* (Pal.) or *jâ'ân* (loc.) for *jau'ân* 'hungry'.

At the end of a word ـُو *ū* is usually pronounced short but regains its long sound before pronominal suffixes:—

ḥílŭ for *ḥ'ilū* 'sweetness', but *ḥ'ilûh* 'its sweetness'.

The sound *oi*[3] cannot, strictly speaking, occur in Arabic; it is, however, generally heard in the colloquial pronounciation of two words:—

مي *moiy* and ميّه *moiyäh* 'water';

شوي *šᵘwoiy* and شويّه *šᵘwoiyäh*[4] 'a little'.

ـِي (i.) *î*, pronounced like *ee* as in the English word 'feel':—

كيس *kîs* 'bag'.

The vowel *î* is very rarely corrupted into *ê* (fell.):—

عربيّه *'arabêyäh* for *'arabîyäh* 'cab'; *'êd* for *'îd* 'hand'.

Final ـِى *-ī* is pronounced short but regains its long sound before a pronominal suffix:—

mᵃṣârĭ for *mᵃṣârī* 'money', but *mᵃṣârînâ* 'our money'.

[1] In these words the final letter, which is *hämzüh*, has been dropped, so that the syllable is open; the sound, therefore, is different from that in نوع *nô'* 'sort', where the syllable is closed.

[2] Also *lô* (vulg.). [3] Or *âi*. [4] Also *išwoiyäh* (vulg.).

(ii.) *ê* (Jer., Dam., and Muslims in Al.), pronounced like the French *ê* or *ei* in the English 'weight':—

سيف *sêf* 'sword'; بيّى *bêyî* 'my father'.

(iii.) *ai* with emphatic letters and gutturals as well as in words consisting of one open syllable, sounded as in the English word 'aisle' (Pal. and Syr. litt., Leb., and Christians in Al.):—

صيف *ṣaif* 'summer'; ضيف *ḍaif* 'guest';

خيّى *ḫaiyî* 'my brother'; فى *fai* 'shadow'.

The same sound is also heard in راى *rāi* 'advice, opinion' and شاى *šāi* 'tea', in which the sound of the *ā* is broadened by the *'älif*.

Not infrequently *ai* and *ê* become *î* (vulg.)[1]:—

kîf (Pal.) for *kêf* 'low?'; *'iyâm* (Bêr.) for *'aiyâm* 'day'.

Final ـَـى *ā* at the end of words, called *'älif maksûrah*, as in *ʿalā* 'upon', is usually sounded short but is lengthened into ـَـا *â* before pronominal suffixes:—

maʿnă for *maʿnā* 'meaning', but *maʿnâhum* 'their meaning'.

Such final short vowels (written with ى), arising out of an originally long one through the absence of the stress, are occasionally completely elided in speech (Pal., fell.):—

wâd for *wâdī* (from *wâdī*) 'ravine';

ḫulaf for *ḫulafă* (from *ḫulafâ*) 'chalifs'.

§ 7. The Accent.

If the last syllable is long, whether 'open' (*i. e.*, terminating in a vowel), or 'closed' (*i. e.*, ending with a consonant), or if the word ends with a doubled consonant, it takes the accent:—

bännấ 'builder'; *nᵃh'âr* 'day'; *mᵃ"âṣṣ* 'pair of scissors'.

In this case the preceding unaccented long syllable may either be shortened (loc.) or remain long:—

dinâr for *dîn'âr* 'dinar'; *däkäkîn* for *dᵃkâk'în* 'shops'.

If the last syllable is short and closed or if the word terminates in a short vowel, the accent falls on the penultimate syllable, provided that it is long and open or short and closed:—

mᵃḥ'aṭṭah 'station'; *kubb'âyäh* 'glass'; *ʿâmnaúwal* 'last year'.

[1] Occasionally the diphthong is broken up (Leb.), as in *dayir* for *dair* or *dêr* 'monastery'.

Otherwise the tone recedes as far back as possible but never falls on the article or on any prefixes:—

m'ädräsäh 'school'; *älbáṣal* 'the onion', 'the bulb';
fa'íẓan 'so if'; *faqáṭṭ* 'only'; *wä'in* 'although'.

The plural terminations are, on the contrary, accented:—

m^{u}ᶜállim 'teacher'; plur. *m^{u}ᶜall^{i}mín*.
z^{a}mán 'time'; plur. *z^{a}mânât* (coll.).

The result of this has been in some cases to shorten the preceding vowels:—

bârûdäh 'gun'; plur. *bârûdât* and *barudât* (coll.).

In verbs the accent is pushed as far back as possible, terminations with a long vowel being shortened in speech:—

kätab 'he wrote'; *kätäbŭ* for *kätäbū* 'they wrote';
yíḍrub 'he strikes'; *yíḍr^{u}bŭ* for *yiḍr^{u}bū* 'they strike'.

The accent also rarely falls on pronominal affixes, even though they bear long vowels, but comes forward on to the last syllable before the suffix:—

kätäbnâ 'we wrote'; *sâmíḥnī* 'allow me'.

But the negative *-š* always draws the accent on to the syllable immediately preceding itself, even on to pronominal suffixes:—

mâ ᶜírífš (from *ᶜírif*) 'he did not know';
mâ l^{a}qainâh'âš (from *laqainâ*) 'we did not find her'.

Although, however, the negative particles *lâ* and *mâ* 'not', as well as the pronoun *mâ* 'what', properly always bear the accent, they are sometimes shortened when followed immediately by an accented syllable (vulg.):—

lä (for *lâ*) *tísriq* 'don't steal!';
maṭraḥ mä (for *mâ*) *tísᶜad ilzak* 'stay where you're happy'.

When pronominal suffixes dependent on the prepositions (*bi* 'with', 'by' and *la* 'to') are closely attached to the preceding word, they draw the accent forward on to the syllable which immediately precedes them[1]:—

kätáb 'he wrote'; *kätáb lî* 'he wrote to me';
l'âzim 'necessary'; *lâzím lak* 'necessary for you'.

When the syllable preceding the enclitic is long, it is usually shortened:—

[1] The loss of a long final vowel under similar circumstances is abnormal, as in *yíqul-luh* (vulg.) for *yíqûlū luh* 'they say to him'.

qăl-lî for *qâl lî* 'he told me'.

A similar phenomenon occurs in the case of nouns, in which a final short vowel tends to disappear before the suffixes which begin with a vowel:—

ṣâḥib 'friend'; *ṣâḥ'buh* 'his friend', but *ṣâḥíbhâ* 'her friend';
zînăh 'ornament'; *z'întî* 'my ornament', but *zîníthâ* 'her ornament'.

When however a termination and a pronominal suffix coincide, the termination then takes the accent:—

jará'tū 'you wounded', but *jara'túhâ* 'you wounded her';
bá'aṯū 'they sent', but *ba'aṯúh* 'they sent him'.

On the Syrian littoral the accent may fall on a short penultimate, as in *madúḥak* for *mádaḥak* 'he praised you'.

In the dialect, however, of Damascus the accent is pushed back on to the preceding syllable even when a suffix is added:—

yísr'qûh for *yisr'q'ûh* 'they will steal it';
íḥm'lhâ for *iḥmilhâ* 'carry her'.

Although in nouns as in verbs the accent falls on the first long syllable from the end, a counter-tone is often heard in long words:—

qúnṭărah 'bridge'; *làbaṭ'ûhâ* 'you kicked her'.

A naturally short syllable is very often sounded long in 'pause' (*i. e.*, when it falls at the end of a sentence), because the voice then rests on it:—

b'kăm hadâ? 'how much is this?'; but *b'kâm!* 'how much?'.
'ănâ ruḥt l'hônîk 'I went there';
but *mîn râḥ l'hônîk?—'ăn'â* 'who went there?—I'.

But few rules can be laid down on the subject of the accent, in which the speaker is naturally guided for the most part by considerations of euphony and custom.

§ 8. An Example of Arabic Writing.

The Muslim call to prayer, with the vowel-points:—

اَللّٰهُ أَكْبَرُ
أَشْهَدُ أَلَا إِلٰهَ إِلَّا اللّٰهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ
اَللّٰهُ أَكْبَرُ
لَا إِلٰهَ إِلَّا اللّٰهُ

'God is very great;
I bear witness that there is no god but God,
And I bear witness that Muḥammad is the apostle of God.
Hasten to prayer;
Hasten to salvation.
God is very great;
There is no god but God'.

Some of these lines are repeated by the *mu'ăzzin* several times.

CHAPTER II. THE PRONOUNS.

§ 1. The Personal Pronouns.

The personal pronouns are of three kinds: those used absolutely, the disjunctive pronouns, and the pronominal suffixes.

(i.) The absolute forms of the personal pronouns:

Singular.

1 p.,	comm.	*'ănâ*	or *'ănâ*	'I'
2 p.,	masc.	*'ănt* and *'ănta* (Pal.),	or *'int* and *'inta* (Syr.)	'thou'
	fem.	*'ănti* (Pal.)	or *'inti* (Syr.)	'thou'
3 p.,	masc.	*hû, hū*	or *hûwa*	'he'
	fem.	*hî, hī*	or *hîyi*	'she'.

Plural.

1 p.,	comm.	*naḥnâ* (Pal.)	or *niḥnâ* (Syr.)	'we'
2 p.,	comm.	*'ăntū* (Pal.)	or *'intū* (Syr.)	'you'
3 p.,	comm.	*hum* (Pal.)	or *hinni* (Syr.)	'they'.

Variant forms:—

Sing., 1 p. m. and f.: *'ánî* (Gal.) and *'áni* (Pal. loc.); *'ânâ* (Leb.); m.: *'ánî* and f.: *'anâ* (Ḥaur.).

2 p. m.: *'inta* (Jer.); *'antâ* and *'antî* (Syr.): *'ânt* (Leb.): f.: *'ănät* (Pal., fell.); *'intî* or *'antî* (Syr.); *'ântî* (Leb.).

3 p. m.: *hûwa* (Jer.); *huwâ, huwî, huyi, huw* and *hûh* (Syr., loc.); *hûtu* and *huti* (Pal., loc.); f.: *hîya* (Jer.); *hiyâ, hiya, hiyi, hîy* and *hiy* (Syr., loc.); *hîti* (Pal., loc.).

Plur., 1 p. m. and f.: *naḥn* (Pal., loc. and Dam.), *niḥn* or *nîḥn* (Al., Leb.) and *nuḥun* (Syr., loc.); *'iḥnâ* (Jer. and Gal. fell.; Syr.) and *'îḥnâ* (Pal., loc.); *ḥ'nâ* (Pal., vulg.).

2 p. m. and f.: *'ankū* (Syr., loc.); *'întô* (Leb.); f.: *'intin* (Pal., fell.).

Plur., 3 p. m. and f.: *humma* or *hunna* (Jer.); m.: *hin* (Pal., coll.); *himma* (Pal., loc.); *humma* or *hummi, himm* or *him* (Pal., fell.); *hummâ, humma* or *hummî* and *hinna, hinnî* or *hun* (Syr., loc.); *hînni* (Leb.); *hunni* or *hunnî* (Pal., vulg.); *hinnî* (Gal.); *hănna* and *hinna* (Dam.); *hinnin* (Dam. and Al.); f.: *hin, hinn* or *hinnâ* (Pal., fell.); *hunna* (Syr.); *hămma* and *hun, hinni* or *hinnî* (Syr., loc.); *hinna* (Dam.).

In rapid speech the final vowels in *'ănâ* 'I', *hū* 'he' and *hī* 'she' are so shortened, that they are pronounced *'ănă* and almost *hŭ* and *hĭ* (coll.).

In the 1st pers. sing. the form *'ăn'â*[1] is used especially at the end of a sentence or when the word stands alone, while *'anî* is usual before the negative *-š*. After *'ănâ* the predicate sometimes is put in the masc., though referring to a fem. subject (fell.), as in *'ănâ râyiḥ* or *râyiḥah* 'I (fem.) am going.'

In the 2nd pers. the forms with *i* prevail in Syria, except that in Aleppo a dull *i* replaces the initial *a* or *i*; in Galilee those with *i* or *i* are used.

In the 3rd. pers. sing. *hâwa* is sometimes used as of common gender (Syr., vulg.). In the 3rd. pers. plur. *hunna* is treated as common when standing at the beginning of a sentence (Syr., vulg.), while many other of the plural forms also are common.

The longer forms *'anta* or *'inta, hâwa* and *hîya, humma* and so on, are properly pausal and so used only at the end of the sentence or independently:—

'ănt fi-'lbêt 'are you at home?'; but *mîn 'ănta* 'who are you?'.

The first person precedes the second person and the second the third:—

'ănâ wi'int ruḥnâ 'ilă-'lji'nênăh 'I and you went into the garden';

'intū wi'hum ḥaḍârtū fī-'l'ôḍah 'you and they were present in the room'.

When followed by a pronoun as predicate, the words 'it is' are usually omitted:—

mîn haiḏâ?—'ănâ 'who is that?—(it is) I'.

But *hâ 'ănâ* 'it (is) I' is also permissible.

The pronoun is often frequently omitted in conversation when it is clear from the context who the subject is:—

[1] See p. 24.

yâ wâlad ʿâwiz iljôz ġairuh 'boy, I want the other pair';
fên sâkin 'where are you living?'.

The pronouns of the second person are used in the singular, the plural being employed only on occasion as more polite:—
yâ ḫʷwâjah, bitrîd nʷbîḍ ʾaḥmar yämmâ ʾabyaḍ 'do you want red or white wine, Sir?'.

The plural pronouns are used in reference to a dual:—
iljêšên lʷhum ʾirkân ḥarb wâḥid 'the two armies have one staff'[1].

The pronouns of the third person frequently serve to separate the subject from the predicate, whatever the person, especially where English would insert 'the one':—
ʾänâ hû mʿallim fî mädräsäh 'I am a teacher in a school';
ilbâb mâ hû mʿsäkkar 'the door is not shut';
ilward il'aḥmar hûwa-'l'akwas 'the red rose is the prettiest';
iṭṭʷrîq il'awwal ʿäyʷmînak hû ʾillî lâzim tâḫʷḏuh 'the first road on your right is the one which you must take';
käffîyit ilḫʷrîr hî ʾillî bäddî yâhâ 'the kerchief of silk is the one which I want'.

(ii.) The disjunctive pronouns[2]:—

Singular		*Plural*	
(class.)	(coll.)	(class.)	(coll.)
ʾîyâyi	or *yâyi* 'I, me'	*ʾîyânâ*	or *yânâ*
ʾîyâk	or *yâk* 'thou, thee' (m.)	*ʾîyâkum*	or *yâkum* and *yâkôn* 'you'
ʾîyâkî	or *yâkî* 'thou, thee' (f.)		
ʾîyâh	or *yâh* 'he, him'	*ʾîyâhum*	or *yâhum* and *yâhôn* 'they, them'
ʾîyâhâ	or *yâhâ* 'she, her'		

The longer form survives chiefly in the exclamatory use:—
ʾîyâkî yâ bint 'look out, girl!'.
ʾîyâk ilkälb 'beware (of) the dog!'; *ʾîyâk min innâr* 'beware of the fire!';
îyâkum titfarkäšū 'beware of tripping!';
ʾîyâhâ titraššaḥ 'let her beware of catching cold!'.

[1] Literally: 'the two armies, to them (is) one staff'.
[2] The variant forms of the suffixes are given on pp. 28—29.

When two pronouns follow each other in the nominative case and are joined by a conjunction, the second is often a disjunctive pronoun:—

ʾänâ wⁱʾîyâk 'I and you'; *hû wⁱyâhâ* 'he and she';

ʾänâ wⁱyâkun šufnă-ʾṭṭaiyârah 'I and you saw the aeroplane'.

But *ʾänâ wⁱʾint* is equally good Arabic.

The most common occurrence of these pronouns is as the object after verbs which govern two accusatives:—

mîn ʿallämak yâh 'who taught you it?';

ṣâḥibnâ warrânâ yâhun 'our friend showed us them';

ʿindî ʾaḫbâr bäddî ʾᵃḫabbⁱrak yâhâ 'I have some news (which) I want to tell you'.

§ 2. The pronominal Suffixes.

The pronominal suffixes, which are attached to nouns to express the possessor, are given in the following table:—

	Singular	*Plural*
1 p., c.:	*-î*; after vowels, *-yi* 'my'	*-nâ* 'our'
2 p., m.:	*-ak*; after vowels, *-k* ('thy')	*-kum* (lit.) or *-kůn* (Pal., Leb. and Al.); *-kôn* (Syr.)
2 p., f.:	*-ik*; after vowels, *-ki* or *-kî* ('thy')	
3 p., m.:	*-uh*; *-ûh* (Syr.); after vowels, *-h* 'his'	*-hum* (lit.) or *-hůn* (Pal.); *-ůn* (Leb. and Al.); *-hôn* (Syr.).
3 p., f.:	*-hâ*; after consonants, *-â* (coll.) 'her'	

Variant forms:—

Sing., 2 p., m.: *-ač* (fell., loc.); f.: *-ki* (S. Pal., loc.), *-ič* and *-či* (fell.); *-ik* (Al. and Syr. vill.);

3 p., m.: *-ůh* (Jer., Leb. and Al.); *-û* or *-ô* (Syr., vill.); *-ih* or *-ih* (fell.); f.: *-ha* (coll.) or *-a* (Al. and vulg.);

Plur., 2 p., m.: *-čim* (fell., N. Pal.) and *-ču* (fell., W. Pal.); f.: *-čin* (fell.); *-čin* and *-čên* (Pal., fell.); comm.: *-kin* (Gal.);

3 p., m.: *-hum* and *-him* or *-ʾihim*, *-ihim* or *-ʾihin*, *-ihin* (fell.); *-hůmm* or *-ůn* (Leb.); f.: *-hin* (fell.) and *-hên* (Pal., fell.); comm.: *-hin* (Gal.).

In the 1st pers. plur. the *a* in *-nâ* is usually sounded short. The pronunciation of *k* in the singular is subject to considerable variations among the *fellâḥïn*. Usually it is pronounced *k* in the masc. and *č* in the fem., although the rule varies with the locality, as in *bêtak* 'thy (m.) house' beside *bêtič* 'thy (f.) house'; yet *bêtki* 'thy (f.) house' is also heard locally (S. Pal.). In other districts of Palestine *k* is pronounced as *č* even in the masc., as in *ibnač* 'thy (m.) son' beside *ibnič* or *ibʲnči* 'thy (f.) son'. The *h* of the 3rd pers. sing. is frequently, if not always, inaudible, while the *h* of the 3rd pers. plur. also is inaudible in the dialect of Aleppo, as in *lun* (Al.) for *lᵃhun* 'to them'.

The suffixes can be strengthened by the addition of an absolute pronoun placed after them:—

min jihtî ʾänâ 'for my own part'.

There is a peculiar use of the masc. and fem. suffixes of the 3rd pers. in a temporal sense[1]:—

yômuh or *yôm hâ* 'on that day'; *min yôm hâ* 'from that day'; *mᵃsâhâ* or *hādâ mᵃsâhâ* 'on that evening'; *lêlithâ* 'that night'; *bʲsâʿithâ* 'in that night'; *bʲsinthâ* 'in that year'.

Examples of the pronominal suffixes attached to nouns:—

(i.) To words ending in a consonant:—

bêt 'house'[2]; *kälb* 'dog'.

bêtî	'my	house'.	*kälbi*	'my	dog'.
bêtak	'thy (m.)		*kälbak*	'thy (m.)	
bêtik	'thy (f.)		*kälbik*	'thy (f.)	
bêtuh	'his		*kälbuh*	'his	
bêthâ	'her		*kälbhâ*	'her	
bêtnâ	'our		*kälbnâ*	'our	
bêtkum	'your		*kälbkum*	'your	
bêthum	'their		*kälbhum*	'their	

In certain classes of nouns terminating in a short vowel, that vowel is often lost before suffixes beginning with a vowel:—

ṣâḥbuh or *sâḥʲbuh* for *ṣâḥibuh* (from *ṣâḥib*) 'his friend'.

[1] Dalman (*op. cit.*, p. 88) cites a feminine form *-hein* in *ʿadalhein* 'equal to them'.

[2] In Palestine *bêt* or *bait* means properly a 'room' in a house, while *dâr* means 'house'; in Syria *bêt* or *bait* means 'house' and *ʾôḍah* 'room'.

(ii.) To words ending in a long vowel:—

ʿᵃšâ 'supper'; *kursî* 'chair'.

ʿᵃšâyi	'my	supper'.	*kursîyi*	'my	chair'.
ʿᵃšâk	'thy(m.)		*kursiyak*	'thy(m.)	
ʿᵃšâkî	'thy (f.)		*kursîkî*	'thy (f.)	
ʿᵃšâh	'his		*kursîh*	'his	
ʿᵃšâhâ	'her		*kursîhâ*	'her	
ʿᵃšânâ	'our		*kursînâ*	'our	
ʿᵃšakun	'your		*kursîkun*	'your	
ʿᵃšâhun	'their		*kursîhun*	'their	

If the final vowel is *ā*, it becomes *â* before the pronominal suffixes:—

daʿwā 'law-suit'; *daʿwâh* 'his law-suit'.

Many of these nouns have a collateral form, which takes the feminine termination *-at* before the pronominal suffixes[1]:—

ibtⁱdâ and *bᵃdâyäh* 'beginning'; *intⁱhâ* and *nⁱhâyäh* 'end'; *šⁱrâ* and *šⁱrâyäh* 'purchase'; ʿᵃṣâ and ʿᵃṣâyäh 'stick'.

(iii.) To words ending in *w* or *y*, when treated as a consonant:—

ʿᵃdûw 'enemy'; ʿáḍuw 'limb'.

ʿᵃdûwî	'my	enemy'.	ʿaḍwî	'my	limb'.
ʿᵃdûwak	'thy(m.)		ʿaḍwak	'thy(m.)	
ʿᵃdûwik	'thy (f.)		ʿaḍwik	'thy (f.)	
ʿᵃdûwuh	'his		ʿaḍwuh	'his	
ʿᵃdûwhā	'her		ʿaḍwⁱhâ	'her	
ʿᵃdûwnā	'our		ʿaḍwⁱnâ	'our	
ʿᵃdûwkum	'your		ʿaḍwⁱkum	'your	
ʿᵃdûwhum	'they		ʿaḍwⁱhum	'they	

Nouns in *ī*, like *ḥákī* 'speech', are similarly inflected:—

ḥᵃkîyi 'my speech', *ḥakyäk* 'thy (m.) speech', *ḥᵃkînâ* 'our speech'.

In the words ʾ*ab* 'father' and ʾ*aḥ* 'brother' an euphonic *û* is inserted before the suffixes:—

ʾᵃbûyi or ʾᵃbî	'my	father'.	ʾᵃbûnâ	'our	father.'
ʾᵃbûk	'thy(m.)		ʾᵃbûkum	'your	
ʾᵃbûkî	'thy (f.)		ʾᵃbûhum	'their	
ʾᵃbûh	'his				
ʾᵃbûhâ	'her				

[1] See p. 31.

In the word *šâkū* 'coat, jacket' *u* is lost before the suffixes, as in *šâktî* 'my coat'.

In the case of nouns ending in a long vowel, the rule among the *fällâḳîn* is that *k* in the singular is pronounced as *k* in the masc. and as *č* in the fem., as in *ʾabûk* 'thy (m.) father', but *ʾabûč* 'thy (f.) father'; but where *k* is pronounced as *č* both in the masc. and in the fem. (Pal., loc.), the form *-či* is used in the latter case, to distinguish *ʾabûč* 'thy (m.) father' from *ʾabûči* 'thy (f.) father'.

(iv.) To nouns ending in *-ah*, the termination of the feminine singular; this *h* reverts to its original form *t*[1]; when preceded and followed by a vowelless consonant, it takes a short helping vowel, *i* or often, after *r*, gutturals and emphatic consonants, *a*:—

faršäh 'bed'.

fárštî 'my			
fárštak 'thy (m.)		*faršítnâ* 'our	
fárštik 'thy (f.)	bed'.	*faršítkum* 'your	bed'.
fárštuh 'his		*faršíthum* 'their	
faršíthâ 'her			

Before suffixes which begin with a vowel the position of the helping vowel varies in most districts, whereas the Syrian villagers generally throw the accent as far back from the suffix as possible:—

šaqʾiftî or *šaqfʾitî* from *šaqfäh* 'piece';
qaṣbʾatî or *qáṣabti* from *qaṣabah* 'reed';
ʾijrʾatak or *ʾíjärtak* from *ʾijrah* 'hire';
máratuh or *martuh* or *imrátuh* from *marah* 'woman'.

But when a long vowel immediately precedes the fem. *-at*, it generally loses its vowel, as in *ḫâltî* 'my aunt'. Before the other suffixes, on the contrary, either the fem. *-at* bears the accent, as in *ḥaḍrátkum* 'your presence', or a helping vowel is inserted after the *t*, as in *ʾuḫtʾnâ* 'our sister'.

The termination *-wah* often becomes *-ūt* before the suffixes, as in *rákūtî* or *rakwʾatî* (from *rakwah*) 'my coffee-pot', and the terminations *-iyäh* and *-îyäh* become unaccented *-it* and *-ît* respectively, as in *láḳitî* from *laḳʾiyäh* 'my beard' and *nâmûsîtî* from *nâmûsîyäh* 'my mosquito-net'.

[1] This *t* is preserved in two words, *ʾuḫt* 'sister' and *bint* 'daughter'.

(v.) Periphrases for the pronominal suffixes.

The possessive pronouns are sometimes replaced by *tábaʿ* or *tabâʿ* (vulg.)[1] 'property', *šêt* or *šît* (Syr., vulg.) or *šait*[2] (Al.) 'thing', *ḥâṣṣah* or *ḥaṣṣah* (vulg.)[3] 'special (possession)', *dêlah* (Pal., loc.), *mâl* (E. Syr.) and *bʿtâʿ*[4] (Syr. and Pal.) or *mᵃtâʿ*[5] (S. Syr.) 'property', to which the pronominal suffixes are appended, especially when the governing word is a compound phrase:—

iljʿnênah bʿtâʿî 'my garden'; *ilgâlât*[6] *mᵃtâʿînuh* 'its locks';
ilmi"lā tabaʿik 'your (f.) frying-pan';
isṣᵃnâdî" tabaʿhun or *tabaʿînhun* (vulg.) 'their trunks';
kustuk isṣâʿah šêtuh 'his watch-chain'.

These forms are also much used when the possessive pronoun is the predicate or stands without a governing noun:—

il"âmûs hû tabaʿuh 'the dictionary is his';
hal"ᵃwâʿî hinnî ḥaṣṣtak 'these things are yours';
mûnsaftak ubʿtâʿuh 'your (m.) dish and his';
hāḏī-'l'ᵃṣâ ḏêltak 'this stick is yours';
ṣâniʿathâ ušôtî 'her maid and mine'.

These periphrases should only be used of things, except as possessive pronouns, in correct speech.

§ 3. The definite Article.

The definite article, *al* (corr.), *ül* (Pal., Syr.), *il* (Pal., fell. and Syr. litt.) (*-'l*, when preceded by a vowel, through elision of the *a* or *i*), 'the', is prefixed to the noun which it qualifies:—

ilbêt 'the house'; *il'arḍ* 'the ground';
fi-'lbêt[7] 'in the house'; *ʿálă-'l'arḍ*[8] 'on the ground'.

The *l* is assimilated to certain letters (*t, ṯ, d, ḏ, r, z, s, š, ṣ, ḍ, ṭ, ẓ* and *n*)[9], the initial letter of the word being then doubled, (although the *l* is still written):—

ärrajjâl or *irrajjâl*[10] 'the man'; *ässa"f* or *issa"f*[11] 'the roof'.

In the vulgar language *l* is sometimes assimilated to *j* and more rarely to *k* (Syr.) or *č* (fell.):—

ijjäbäl (for *iljäbäl*) 'the mountain'; *äččälb* (for *älkälb*) 'the dog'; *ikkursî* (for *ilkursî*) 'the chair'.

[1] Plur., *tabaʿîn* (vulg.). [2] Plur., *šᵘyût*. [3] For *ḥâṣṣah*; see p. 20.
[4] Fem., *bʿtâʿah*; plur., *bʿtâʿîn* and *bᵘtîʿ*.
[5] Fem., *mᵃtâʿah*; plur., *mᵃtâʿîn* and *mᵃtîʿ*. [6] Sing. *ġâl* 'lock' (of door).
[7] Written فى ٱلبيت. [8] Written على ٱلأرض.
[9] These letters are called "solar", from *šäms*, 'sun', in which the *l* is assimilated; the other letters are called "lunar", from *qàmar*, *"amar* 'moon', in which the *l* is not assimilated to the initial consonant.
[10] Written الرّجّال. [11] Written السّقف.

In *imbâriḥ* (for *ilbâriḥ*) 'yesterday' and *imbârḥah* (for *'ilbârḥah*) 'last night' the *l* has been partially assimilated to the following labial (coll.).

After a word ending in a vowel the *a*, *ä* or *i* of the article is elided and the preceding vowel, if long, is shortened:—

jûwă-'ddâr (for *jûwâ*) 'inside the house';
fi-'lbîr (for *fî*) 'in the well';
ʿală-'ssufrah (for *ʿalā*) 'on the dining table';
waddă-'lfällâḥ (for *waddā*) 'he sent the peasant'.

But to many words ending in *â* or *ā* an epenthetic *t* is added to avoid this elision (vulg.):—

sᵃḥât ilkäff for *saḥă-'lkäff* (from *sᵃḥâ*) 'open-handedness'.

The initial vowel of the article is sometimes completely elided (vulg.), especially in the dialects of Bêrût and the Lebanon:—

lâḫir (for *il'âḫir*) 'the other'; *lûlâd* (for *il'ûlâd*) 'the boys';
lʲḥṣân (for *ilḥʲṣân*) 'the horse'; *ẓẓâhir* (for *iẓẓâhir*) '(it is) clear'.

In a few common expressions of time the article has the value of a demonstrative pronoun:—

ilyôm 'to-day'; *illêl* or *illêläh* 'to-night'.

As regards place-names, the custom of inserting or omitting the article varies:—

ḥalab 'Aleppo'; *ṣaida* 'Sidon'; *dijläh* 'the Tigris';
ṭubarîyäh 'Tiberias'; *iṣṣûr* 'Tyre'; *iššâm* 'Damascus';
il''uds 'Jerusalem'; *ilfᵘrât* 'the Euphrates'.

Proper names which are really adjectives usually take the article:—

innâṣʲrah 'Nazareth'; *il''âhʲrah* 'Cairo'.

When an adjective is added to define a definite noun, both noun and adjective should take the article; but it is omitted with the noun frequently in place-names (coll.), very commonly when the noun stands at the beginning of the sentence, and sometimes elsewhere in it (vulg.):—

''ᵃmîṣ ilwusiḫ (vulg.) for *il''ᵃmîṣ ilwusiḫ* 'the dirty shirt';
'êmtā ''amar ijjᵃdîd (vulg.) for *il''amar iljᵃdîd* 'when is the new moon?';
šᵃrîʿah ilkᵃbîrah 'the great drinking-place'=the Jordan;

All nouns expressing abstract or general ideas, as well as collective nouns, require the definite article:—

ilḥ^{a}dîd maujûd fĭ-ʾlm^{a}ʿâdin 'iron is found in mines;

il'istiqilâl hû ʾaʿẓam m^{u}râd il^{ʿ}arab 'independence is the chief desire of the Arabs';

ilbaǵl ʾaqwā min ilḥ^{i}mâr 'the mule is stronger than the ass'.

§ 4. The demonstrative Pronouns.

(i.) Referring to the nearer object:—

Sing., m.: *hāḏâ* or *hāẕâ* (pol.) and *hāḏ* (Pal. fell. and Al.);
f.: *hâḏī* or *hâẕī* (pol.) 'this'.

Plur., comm.: *hāḏôl* and *hôla* (Pal. fell.) 'these'.

The independent demonstrative pronoun in the plural has the special form *hāḏôlah* 'these (people)'.

Variant forms (coll.):—

Sing., m.: *haiḏâ* and *hêdâ* or *hêẕâ* (Gal.);
f.: *haiḏī* and *hêḏī* or *hêẕī* (Gal.); *hâyi* and *hayi* (Gal.).

Plur., comm.: *hôḏī* and *haudinna*, *hôl*, *haula* or *hauli* (Pal. loc.); *haudi* (Dam.); *haiḏôl* (Sid.) and *haiḏôli* (Leb.).

(ii.) Referring to the remoter object[1]:—

Sing., m.: *hāḏâk* or *ḏâk* (Syr.); f.: *häḏîk* or *ḏîk* (Syr.) 'that'.

Plur., m.: *hāḏôlâk*; f.: *hāḏôlîk*;
comm.: *hāḏônkah* or *hāḏlunkah* (Dam.) 'those'.

Variant forms (coll.):—

Sing., m.: *haiḏâk* or *hêḏâk* (Gal.); f.: *haiḏîk* or *haudîk* (Gal.).

Plur., comm.: *hôḏîk* or *ḏôlîk* (Syr.).

The demonstrative pronoun precedes the noun, which takes definite article:—

hāḏă-ʾlmaḫẓ^{i}n 'this store'; *hāḏîk ilmädräsäh* 'that school'; *hôḏĭ-ʾlnajjârîn* 'these carpenters'; *hôḏîk ilm^{a}ḥallât* 'those places'; *hāḏôl ilḥ^{u}qûq* 'those rights'; *hāḏôlik iddâl^{i}yât* 'those vines'.

When the noun stands in the place of a predicate, it must be separated from the demonstrative pronoun by the personal pronoun of the 3rd pers.:—

hāḏôlîk hinni ḫuddâm ill^{a}kandâ 'these are the servants of the hôtel'.

[1] In these pronouns *k* is never pronounced *č*.

Another demonstrative pronoun, *hâ, hâ,* masc. (which is not much used), and *hâ'ī,* fem., 'this', always follows the noun which it qualifies:—

iššäkkârat hâ'ī 'this pin'.

A shortened form of demonstrative pronoun for indicating the nearer object is *hâl-* or *häl-*, which is composed of *hā-* and the article *il*; the *l* is assimilated with the 'solar' letters as in the article itself, in which case the *â* must be shortened:—

hâl"alam or *häl"alam* 'this pen'; *hättâjir* 'this merchant'.

In Syria *hâl-* is replaced by *hâk-*, *häk-*, m. sing., *hail-*, f. sing., and *hauk-*, plur. (vulg.).

The demonstrative force of this pronoun may be strengthened by the addition of the longer form after the noun:—

haṭṭâsah hāḏî 'this drinking cup here';
hâl"umṣân hāḏôl 'these shirts here'.

The pronoun *ḏâlik* or *ẕâlik* 'that' is not much used in colloquial Arabic, except disjunctively.

There being no pronoun to express identity, a periphrasis with *miṯl* 'likeness', *ẕât* 'essence' or *fard* 'individual' are used for 'the same':—

hâlkᵘtâb haiḏā muš miṯl hāḏâk 'this book is not the same as that'[1];
wᵉṣilt ẕât ilyôm ʾillî mât fîh ṣâhᵉbî 'I arrived on the same day as[2] my friend died';
jibt ẕât iṣṣândû" 'you have brought the right trunk';
ʿimlät ʾuḫtak miṯlak 'your sister did the same as you';
haiḏâ fard šaḫṣ 'this is the same person'[3].

In vulgar Arabic *ḥᵉkâyäh* 'story' is similarly used:—

miṯl ḥᵉkâyᵃtak 'like you'.

§ 5. The relative Pronouns.

The relative pronoun, *ʾillî* or *ʾîllî* (Gal. and Al.), *yällî* (Syr., vulg.), *hallî* (Pal. fell. and Dam.) and sometimes *ʾäl* (Gal.), 'who', 'which', is indeclinable:—

[1] Literally: 'the likeness of that'.
[2] Literally: 'the essence of the day on which'.
[3] Literally: 'an individual of a person'.

ilwâlad ʾillî ijâ 'the boy who came';
ilbint ʾillî ʾʾâlitl î 'the girl who told me'.

The relative pronoun, which implies neither gender nor number, when not the subject of a finite verb, should always be caught up in the relative sentence by a pronoun, which is either implicit (as in the verb in the above examples) or is manifest in a pronoun or pronominal suffix attached to the word which governs the relative:—

il'arnäb ʾillî šuftuh 'the rabbit which I saw'[1];
wajatt irräjjal ʾillî ʾijruh inkäsarit 'I found the man whose[2] leg was broken';
fî- 'l'ôḏah ʾillî ʾʿatt fîhâ 'in the room in which I sat'[3];
isʾal irrajjâl ʾillî hû baʿduh 'ask the next man'.

If the antecedent is indeterminate, the relative pronoun must be omitted:—

ʿandî ḫâdim yäḥkî ʿarabîy bäss 'I have a servant (who) speaks only Arabic'.

In composition with *la* 'to', *bi* 'with', *ʿalā* 'upon' and *yâ* 'oh!' are formed *lällî, billî, ʿallî* and *yällî* (vulg.):—

yällî mâ bʾtistᵃḥī 'O you shameless man!'[4];
yallî mâ bʾtaʿmil šî farjînî-'lmänzil 'hie! you who are doing nothing, show me the inn'.

The use, however, of *ʾillî* in conjunction with all prepositions (vulg.) is to be avoided:—

ištᵃkêt ʿallî[5] *sara* ʾʾᵃwâʿî 'I complained about (the man) who stole my things'.

The form *hällî* (vulg.), like *hû ʾillî* (corr.) properly means 'he who' or 'that which', in which sense *ʾillî* alone is sometimes used:—

hallî šuftuh ʾaḫattuh 'what I saw I took';
sʾmiʿt hällî waqaʿ ʾams 'have you heard what happened yesterday?';
ʾillî mâ bädduh yʾrûh biqdir yirjaʿ 'he who does not want to go can return'.

Another meaning of *hällî* is 'someone who':—

hällî bʾduqq ʿalbâb or *älbâb* 'hie! there is someone knocking at the door';

[1] Literally: 'which I saw it'. [2] Literally: 'who his leg'.
[3] Literally: 'which I sat in it'.
[4] Literally: 'O (thou) who art not ashamed!'. [5] For *ʿalā ʾillî*.

The neuter relative pronoun *mâ* or *mâ* is only used

(i.) in meaning 'that which', 'what', especially in the phrase *kull mâ* 'whatever':—

ʿmäl kull mâ bitrîduh 'do whatever you wish'.

(ii.) in expressions of time or place, when it is combined with a noun to form a compound conjunction, as in *yôm mâ* 'the day which (=when)'; *waʾt mâ* 'the time which (=when)' and *maṭraḥ mâ* 'the place which (=where)':—

yôm mâ wṣilt 'the day when I arrived;

maṭraḥ mâ waʾaft 'the place where I stood'.

(iii.) to form conjunctions in connexion with adverbs and prepositions, such as *kêf mâ* 'as', 'how', *qadd mâ* 'as much as', *ʾabl mâ* 'before that', *baʿd mâ* 'after that' and so on:—

miṯl mâ bitrîd 'as you like';

ʾaǧlā mimmâ ḥabbêt 'dearer than I liked'.

§ 6. The Interrogative Pronouns.

The interrogative pronouns, like the relative, are indeclinable:—

mîn and *min* or *mun* (Syr., vulg.), and *ʾanū* (fell.); *wîš* (Pal., loc.) or *ʾaiš* (Syr., vulg.) 'who?';

šû or *šu* (coll.); *ʾaiš* or *ʾêš*, and *ʾêš šû* 'what?'.

Variant forms:—

ʾêmin (Syr.) 'who?';

išú́ (Pal.; Bêr. and Dam.) or *ʾišší́* (Gal.) and *ʾîšš* or *ʾîššû* (Al.) 'what?'.

The shortened form *šu* for *šû* is chiefly used when the stress is laid on the following word, as in *šu bák* 'what's the matter with you?' In the oblique case these pronouns are often (but not always) caught up by a pronominal suffix attached to the word on which they depend:—

mîn ʾint? 'who are you?'; *ḫurj mîn hû* 'whose is the saddle-bag?';

mîn jᵃnûb issitt? 'who is the lady?'; *mîn hāḏâ* 'who's that?';

mîn lâʾait imbâriḥ? 'when did you meat yesterday?';

mîn kâtäbtuh? 'with whom did you correspond?';

dôr mîn? 'whose turn?';

ʿan mîn ḥakêt? 'of whom were you speaking?';

lᵃmîn haiḏă-ʾlmändîl? 'whose is this veil?';

šû lônuh or *šᵘlônuh* (Al.) 'what's the matter with him?';

ʾêš râyiḥ taʿmil? 'what are you going to do?';
yaḫnit ʾêš? 'what sort of a stew?'[1].

The pronoun *mîn* is often followed by the pronoun of the third person, to separate it from the predicate:—

mîn hû šêḫ ilʾʷbîläh? 'who is the chief of the tribe?';
mîn hî ṣâḥʲbat iššâlah ilbaiḍā 'who is the owner (fem.) of the white shawl?';
mîn hinnĭ-ʾlmᵘʿallʲmîn fĭ-ʾlmädräsäh? 'who are the teachers in the school?'.

The affixing of pronominal suffixes to *mîn* (Syr., vulg.; Leb.) is not to be initiated:—

mînik ʾintî 'who art thou' (fem.)?;
minnům ʾiḫwâläk 'who are your uncles?'.

There is a special use of *mîn* to attract the attention of someone whose name is unknown, in which case it is preceded by *yâ* 'oh!':—

yâ mîn bîṣaffar 'who there is whistling?'.

There is no proper plural to *mîn*, which is indeclinable; but in Syria *ʾainâ* or *ʾaiyâ* is sometimes used in the nominative case, followed by the personal pronoun (loc.):—

ʾainâ or *ʾaiyâ hinnî ʾillî jibthum* 'who are these whom you have brought?'.

Very commonly *šû* is used in an exclamatory sense, followed by a substantive with *hâl-*[2]:—

šû hälkäsl 'what laziness!'; *šû hälfᵘšâr* 'what nonsense!'.

By the *fällâḫîn* (Pal.) *ʾêš* is used only in composition, as in *bêš* 'for what (price)?', *ʾauwalêš* 'first of all' and so on.

There are also two independent pronouns, *ʾánū* (Pal. fell.) or *mánū* (Al.) 'who's that?' and *ʾaiš hû* or *ʾêš hû* 'what's that?', which can only be used as the subject of the sentence. The addition of the demonstrative pronouns, as in *ʾanū hāḏ* (fell.) for *mîn hāḏâ* or *ʾanū* (fell.) 'who's that?' is incorrect. It should also be noticed that *ʾaiš* (pol.), rather than *šû* (vulg.), should be used to mean 'what?' (Fr. *quoi*), when the person addressed has not heard or understood what the speaker said.

The neuter pronoun *mâ* (class.) 'what?' is rarely used, except in a few phrases, and then chiefly followed by the prep. *la*, with which it forms the compound *mâl* 'what's the matter with...?' and to which *šû* is sometimes prefixed:—

[1] Literally: 'a stew of what?'. [2] Literally: 'what [is] this...!'.

mâluh or *šû mâluh* 'what's the matter with him?';
šû mâl iṣṣunnâʿ 'what's the matter with the workmen?'.

Another use lies in the phrase *yâ ṃâ* 'how often?':—
yâ mâ baḫkī lak ḏâlik 'how often am I telling you that?'.

It is also sometimes use with the pronominal suffix to mean 'would that', followed by the imperfect (Pal. fell.), instead of the ordinary *yâ lêt*.

§ 7. The Interrogative Adjective.

The usual forms are the following:—

Masc.: *ʾaiy* or *ʾêy*
Fem.: *ʾaiya* or *ʾêya*; *ʾaiyäh* or *ʾêyäh*; *ʾaiyâ* (Syr.)
} 'which?', 'what?'.

These pronouns are both singular and plural, and the masculine and feminine forms are frequently confused:—
ʾaiy mäsnid 'which cushion?'; *ʾaiya nušḫah* 'which copy?';
ʾaiyah rʲjâl râfᵊqûkum 'which men accompanied you?';
ʾaiy bʲlâd tᵘfaḍḍil 'which country do you prefer?'.

But the use of the feminine pronoun tends to predominate, even with masculine substantives:—
min ʾaiya jins 'of what kind?'.

Variant forms:—

(i.) Indeclinable: *ʾainhâ* or *ʾainâ*, *ʾênhâ* or *ʾênâ* (Syr.) 'which?', 'what', 'which (of two kinds)?'.

(ii.) Sing., m.: *ʾainū* or *ʾênû*; *ʾainhû* or *ʾênhû*; *ʾänhû* or *ʾänū* (Pal., vulg.); *ʾanûta* (Pal., loc.);
f.: *ʾainhî* or *ênhî*; *ʾänhî* or *ʾänī* (Pal., vulg.); *ʾanîta* (Pal., loc.); *ʾênhâ* or, more often, *ʾênâ* (Syr.).
Plur., comm.: *ʾainhum* or *ʾênhum* and *ʾänhum*.

Though *ʾênû* is strictly masculine and *ʾênâ* feminine in the Syrian dialect, they are sometimes used indiscriminately (vulg.):—
ʾênû or *ênâ bait sâkin ʾäntâ fîh* 'in which house are you living?'[1];
bʲʾênâ or *bʲʾênâ markäb bîjî* 'by which boat is he coming?';
min ʾênhâ bʲlâd jît 'from what country do you come?'.

(iii.) Plur., comm.: *ʾanun*, *ʾanuna* or *ʾanunna* (Pal., vill.); m.: *ʾanim* (fell.) and *ʾanuma* or *ʾanumma* (Pal., loc.); f.: *ʾanin* (fell.) and *ʾanina* or *ʾaninna* (Pal., loc.).

[1] Literally: 'which house are you dwelling in it?', the suffix in *fîh* catching up the interrogative adjective (like the relative; see p. 36).

In combination with the personal pronouns of the 3rd pers. are formed *ʾainâ hû*, masc., and *ʾainâ hî*, fem., 'who?', 'which' (Fr. *lequel?* and *laquelle?*).

§ 8. Indefinite Relative Pronouns.

The indefinite relative pronouns are properly formed by adding *mâ* to the interrogative pronouns:—

M. and f.: *mîn mâ* and *mîn* or *ʾaiy man* (Syr.) 'whoever';

Neut.: *ʾaiš mâ* or *ʾêš mâ*; *šû mâ* (Pal.) and *ʾaiš ʾinn* or *ʾêš ʾinn* (Pal. fell. and Syr., vulg.) 'whatever'.

These pronouns also are indeclinable:—

mîn mâ yⁱfût ḥûḏuh lᵃfôq 'whoever comes in, take him upstairs';

ʾaiš mâ taʿmil lâ tiṯʾaḫḫar 'whatever you do, don't be late'.

ʾaʿṭī-ʾlḥallâʾ šû mâ ṭalab 'give the barber whatever he asks'.

In past time, the pronouns are followed by *kân* 'was':—

ʾaiš mâ kân or *ʾaiš ʾinn kân ʿimil fässäduh* 'whatever he did he spoilt'.

The relative particle *mâ* is sometimes omitted in speech (coll.):—

min ʾaiy šikl kân 'of any sort whatever'.

The indefinite relative adjectives are formed by adding *ʾinn kân* or *kân* alone (vulg.), which is not inflected, to the interrogative adjectives:—

ʾainū šêyâl ʾinn kân 'any porter whatever';

ʾainâ maraqah ʾinn kân 'any sauce whatever'.

Another indefinite adjective is *ḫaiyállah* or *ḫayállah*, or *ḫaiyallâ* (Syr., vulg.) or *hayallâ* (Syr., vulg.), with or without *ʾinn kân*:—

ḫaiyallä šarj ʾinn kân or *ḫaiyallâ šarj* 'any saddle whatever'.

ḫaiyallah ruqʿah tikfī 'any patch will do'.

§ 9. Indefinite Pronouns.

The following list gives the indefinite pronouns now in use:—

Masc.: *ʾaḫad* (class.) and *ḫad* (Syr.); *ḫádᵃⁿ* or *ḫádâ*[1] (coll.) or *ḫáddâ* (Gal.); *wâḫid* (Syr.) or *wâḫad* (Pal.); *ḫaiy*[2] (Pal. fell.) 'one', 'anyone'.

Fem.: *iḫdā* (class.) or *wâḫⁱdäh* (coll.) 'one', 'anyone'.

Neut.: *šî* or *išî* (vulg.) 'anything', 'something'.

The negative pronouns are compounded of those given above and *mâ* or *mâ* 'not' with or without the enclitic *-š*[3]:—

[1] See Ch. IX, § 5. [2] Literally: 'a living person'. [3] See Ch. XVI.

Masc.: *mâ . . . ḥadâ* or *mâ . . . ḥad^{an}*; *mâ . . . ḥad* (Syr.) 'no one';
w^{a}lâ wâḥad or *w^{a}lâ ḥaiy* 'no one at all';
mâ ḥáḍâ ulâ hêḍī (Al.) 'absolutely no one'.
Neut.: *mâ . . . šî* 'nothing'; *mâ . . . w^{a}lâ šî* or *išî* 'nothing at all'.

ḥad^{an} b^{i}duqq iljaras 'someone is ringing the bell';
mâ ijā ḳ^{a}dâš b^{i}ġaibtak 'no one came in your absence';
fîh šî j^{a}dîd hänn^{a}hâr? 'is there anything new to day?';
yâ sîdî ʿâwiz šî? 'do you want anything, Sir?';
mâ baʿrif šî ʿannuh 'I know nothing about it';
mâ ṣârraftuh w^{a}lâ šî 'you have spent nothing at all'.

The negative *mâ* may be omitted from *mâ . . . šî* 'nothing' when used absolutely (as in the case of *rien* in French):—

šû b^{i}himmak—šî fî-'ddinyâ 'what's troubling you?—Nothing in the world'.

To express 'a', 'one', 'any' or 'some', *šî* 'something', *š^{u}waiy* or *š^{u}waiyäh* 'a little' followed by the noun in the genitive case, and *käm* or *'akäm* (vulg.), followed by a noun in the genitive case with or without the prep. *min* 'of', may be used; further, after *käm* the substantive, though plural in meaning, always stands in the singular:—

*däbbir lî šî 'am*ʿ 'get me some corn';
nâwilnî š^{u}waiyät sukkar 'hand me a little sugar';
ʿandak š^{u}waiy lôz 'have you any almonds?';
ʿâwiz šî saṭl 'I want a bucket';
käm l^{i}ḥâf 'some blankets'; *käm min maʿz* 'some goats';
šî yôm or *käm yôm* 'one day', 'some day' or 'any day'.

Other means to express the same idea are the employment of *baʿḍ* 'some', 'a few', especially with pronominal suffixes, and *qiṣm* 'portion' followed by the prep. *min* 'of' or *käm wâḥid* 'some one' (Dam.):—

baʿḍnâ 'some of us'; *baʿḍhum* 'some of them';
'änä ʿâwiz baʿḍ m^{i}ġallafât 'I want some envelopes';
qiṣm min il^{ʿa}sâkir i^{ʿa}rajjū 'some of the soldiers went lame'.

When the article is prefixed to *baʿḍ*, the following noun must be introduced by the preposition *min* 'of'; the meaning is then more definite, so that *ilbaʿḍ min* corresponds rather to 'certain' than 'some' in English:—

ilbaʿḍ minhum mirḍū 'certain of them were ill'.

Totality is expressed by *kull* 'all', usually followed by the noun in the genitive case:—

kull ṣûrah 'every picture'; *kull iṣṣûrah* 'all the picture'; *kull iṣṣuwar* 'all the pictures'.

It can also be placed after as well as before the noun, in apposition to it, in both cases taking the pronominal suffix in agreement with the noun:—

ilḥalq kulluh or *kulluh ilḥalq* 'all the throat'.

When the plural personal pronouns are attached to *kull*, the predicate stands in the plural:—

kullnâ ḳᵃzînîn 'all of us are sorry'.

Instead of *kull* with the pronominal suffix, *ilkull* is sometimes used in apposition to the subject of the sentence:—

kân tᵃḥaḍḍar il'akl uqaʿadŭ-'lkull 'the meal was ready and they all sat down'.

With *kull* are formed *kull wâḥid* 'everyone' or *kull innâs* 'all the world', for which *kulluh mánū* 'everyone soever' (Syr.) is sometimes substituted, and *kull šî* or *kull išî* (vulg.) 'everything':—

kull innâs miṯl baʿḍûh 'all the world are like one another'; *kull šî fî maṭraḥuh* 'is everything in its place?'.

Alone *ilwâḥid* and *innâs* denote the indefinite subject, 'one' or 'people', for which otherwise the 2nd pers. singular, used indefinitely, or the passive of the verb must serve:—

bⁱyiqdar ilwâḥid yiqʿud fî-'lkᵃnîsäh 'can one sit down in the church?';

bⁱyit'assaf ilwâḥid ʿală-'lġalaṭ 'one regrets the mistake';

innâs bî''ûlū 'people say'.

The regular pronoun denoting 'other' is in the singular *'âḫir* or *'uḫrā wâḥad* (fell.) masc., and *'uḫrā*, fem., and in the plural *'âḫᵃrîn*, comm., used as an adjective. Combined with the article, this makes *'il'âḫir* or *lâḫir* (vulg.) or *laḫrī* (fell.), masc., and *il'uḫrā* or *lâḫⁱrah* (vulg.) or *luḫrā* (fell.) fem., in the singular and *il'âḫⁱrîn* or *luḫrⁱyîn* (vulg., fell.) in the plural; another form (Al.) is in the singular *rráḫrī*, masc., and *rruḫrā*, fem., and in the plural *rrᵃḫârā* or *llᵃḫârā*. The ordinal *ṯâniy* 'second' may also be used to mean 'other'. For 'the one... the other...' the usual

idiom is *ilwâḥid ... il'âḫir ...* or *ilwâḥid ... ittâniy* in the required gender:—

ilwâḥid minhum jâhil wi'l'âḫir ʿâqil 'one of them is a fool and the other sensible';

ilwâḥid biṭibb illuʿb wi'ttâniy išŝuġl 'one loves sport and the other work'.

In the plural it is more usual to employ *baʿḍ ... baʿḍ* 'some ... others ...' than *il'âḫirîn*:—

baʿḍ innâs bišrabŭ-'lmaiyäh ubaʿḍhum innaʿbîḏ 'some people drink water and others wine'.

There is a peculiar use of *il'âḫir* in conjunction with a personal pronoun to connote 'also', 'too':—

'ană-'l'âḫir 'aʿrûḥ maʿkum 'I too will go with you'.

The indefinite pronominal adjective is *fulân* or *filân* (Syr.), masc., and *fulânäh* or *filânih* (Syr.), fem., 'so and so', used with nouns:—

ḥaḍrat ilḫaʿwâjah fulân 'Mr. So and So';

jaʿnâb issitt fulânäh 'Mrs. So and So'.

From this is derived the secondary adjective *fulânîy*, masc., and *fulânîyäh*, fem., 'such and such':—

fi-'lyôm ilfulânîy 'on such and such a day'.

With numbers *käẓâ ukäẓâ* or *hal''add waʿhal''add* 'so and so', both indeclinable, are used:—

nummar hal''add waʿhal''add 'number so and so'.

§ 10. The Reciprocal Pronoun.

The substantive *baʿḍ* 'some' is constructed with the pronominal suffixes to express the object of reciprocal action:—

ilḫirfân biyilḥaqū baʿḍhun 'the sheep follow one another';

kullhum laʿibū maʿ baʿḍhum 'all of them played with one another';

ittaʿlâmiḏäh ḫarajū waʿrâ baʿḍhum 'the pupils went out one after the other'.

Frequently *baʿḍ* is used both as subject and object in a reciprocal sense:—

''âl laʿbaʿḍŭh ilbaʿḍ or *''âlū baʿḍhum laʿbaʿḍ* 'they said to one another';

qabbalū baʿḍhum ilbaʿḍ 'they kissed one another'.

The word *ʾaḫ* 'brother' is sometimes used in place of a reciprocal pronoun:—

mâ ḥad^{an} ḥabbar ^{a}ḫûh 'they did not inform one another'[1].

Another idiom is *wâḥad . . . k^{a}mân wâḥad* 'one . . . also one' (Leb.) to express 'one another':—

kân wâḥad ʿamm b^{i}yilʿab maʿ k^{a}mân wâḥad 'they were playing with one another'.

§ 11. The Reflexive Pronoun.

Since there is, strictly speaking, no reflexive pronoun in Arabic, a periphrasis is employed by means of the substantives *näfs* 'soul', *ẓât* 'essence' and *râs* 'head' (fell.) used in the sense of 'self', to which the requisite pronominal suffixes are affixed:—

ʾanä näfsî ḳâḍir 'I myself am ready';

kânū hum ẓâthum ^{a}jânib 'they themselves were foreigners'.

To any of them the preposition *bi* 'by' may be affixed:—

hû mâ ʿirif ʾinnuh ittâjir b^{i}näfsuh 'he did not know that it was the merchant himself';

ʾanä bawaṣṣ^{i}lak b^{i}ẓâtak ʾilă-ʾlm^{a}ḥall 'I am taking you yourself to the place'.

If reference is to a manual act, *ʾîd* 'hand' may also be used:—

ʾanä tallêt ilb^{i}rîq b^{i}ʾîdî 'I filled the jug myself'[2].

In the oblique case all these words and more often *ḥâl* 'state' are used:—

kaddênâ näfs^{i}nâ 'we exerted ourselves';

iljâsûs sällam ẓâtuh lilbûlîs 'the spy gave himself up to the police';

lêš b^{i}titʿab ḥâlak bilmaṣlaḥah 'why are you troubling yourself about the matter?'.

When 'by oneself' connotes 'alone', *waḥd* or *wiḥd* (Pal. fell.) 'singleness' with the pronominal suffix, with or without *fard* 'individual' preceding it, is used:—

ṭabaḫ waḥduh illaḥm 'he cooked the meat by himself';

kânū waḥ^{i}dhum fî-ʾddêr 'they were alone in the monastery';

s^{i}kirt fard waḥdak 'you alone were drunk'.

[1] Literally: 'not one informed his brother'.

[2] Literally: 'with my hand'.

CHAPTER III. THE SIMPLE FORM OF THE STRONG VERB.

§ 1. The Perfect.

Most Arabic verbs are triliteral, *i. e.* formed of three radicals. Inflexion takes place through internal change or by the addition of prefixes and affixes. There are two forms of the strong (*i. e.* regular) verbs: *faʿal* and *fiʿil*[1], to which class belong most intransitive verbs, as *ǵaṣab* 'he compelled' but *ḫirib* 'it fell into ruins'. After an emphatic letter the form *fuʿil* prevails at least locally (Gal. and Dam.), as *qůtil* 'he killed' and *ǵůḍib* 'he was angry'; it should, however, be remembered that *i* and *u* are often hardly distinguishable after such consonants. But generally emphatic letters, gutturals and *r* tend to prefer *a*, although the vowels vary from place to place:—

ṭâlaʿ and *ṭůliᵃʿ* (Gal.) beside *ṭiliʿ* 'he went up';
rijaʿ (Dam.) or *rajaʿ* (Pal., fell.) beside *rijiʿ* (Jer.) 'he returned';
ʿamil (Gal.) beside *ʿimil* (Jer.) 'he did'.

The simple form is that of the 3rd pers. masc. sing.: all other persons are formed by the addition of affixes to it, as shown in the following table:—

	Singular.	*Plural.*
3 p. m.	. . .	*-ū*
f.	*-at* or *-ät* (Pal. and Dam.); *-it* (Syr.)	*-n, -in* or *-an* (fell.)
2 p. m.	*-t*	*-tū*
f.	*-tī*	*-tin* (fell.)
1 p. c.	*-t*	*-nâ* or *-n* (Pal., fell.).

In the 3rd pers. sing. fem. *-at* is usual after emphatic letters, gutturals and *-r*, *-ät* otherwise; but *-at* is sometimes restored when the negative *-š* is appended, as in *mâ kätäbátš* (from *kätäbät*) 'she did not write'. In the terminations *ī-*, *-ū*, *-tū*, and *-nâ*, although the vowel is written long (ـِـي, ـُـو and ـَـا), it is always pronounced short, except before pronominal suffixes[2].

To distinguish the 2nd pers. masc. and 1st pers. sing., which are identical in form, the personal pronouns have to be added when it is not clear from the context which is meant:—

[1] The root *fʿl* (*faʿal*) 'did' is used by Arab grammarians as the model in all paradigms.

[2] The *ʾälif* in the 2nd and 3rd persons is otiose and does not affect the pronounciation.

ʾänâ ʾamlêt wᵉʾint kätäbt ilkᵃlâm 'I dictated and you wrote the words'.

Paradigm of the perfect:—

kätäb 'he wrote' and *fihim* 'he understood'.

	Singular.			*Plural.*	
3 p. m.	*kätäb*	*fíhim*	3 p. c.	*kätäbū*	*fíhmū*
f.	*kätäbät*	*fihmit*			
2 p. m.	*kätäbt*	*fᵢhímt* or *fihímᵢt*	2 p. c.	*kᵃtäbtū*	*fᵢhímtū*
f.	*kᵃtäbtī*	*fᵢhímtī*			
1 p. c.	*kätäbt*	*fᵢhímt* or *fihimᵢt*	1 p. c.	*kᵃtäbnâ*	*fᵢhímnâ*

Verbs of the form *fuʿil* are conjugated throughout like *kätäb*, except that in the 3rd pers. fem. sing. and the 3rd pers. plur. the *i* is lost after an accented syllable:—

ǵúḍbit 'she was angry'; *ǵúḍbū* 'they were angry'.

The differences in the inflexion of *kätäb* and *fihim* are due to the lightness of *i*, which is easily inaudible; consequently, when the accent is shifted forward owing to a consonantal affix, the *i* in the first syllable is lost, while that in the second disappears when it falls between two syllables bearing a long vowel, of which the first is accented. In some dialects (Pal. fell. and Dam.) this is carried so far that the verb *širib* 'he drank', for example, yields such forms as *šribt* (2 p. m. s. and 1 p. c. s.), *šribtī* (2 p. f. s.), *šribnâ* (1 p. c. pl.), and so on. To avoid the concurrence of two vowelless consonants at the beginning of the word in *i*-verbs several dialects (Pal. fell., Gal. and Ḥaur.) commonly have recourse to prosthetic *ʾälif*, which is unaccented, in the 1st and 2nd persons:—

ikríbt 'thou (m.) rodest'	*ikríbtū* 'you (m.) rode'
ikríbtī 'thou (f.) rodest'	*ikríbtin* 'you (f.) rode'
ikríbt or *ikríbᵃt* 'I rode'	*ikríbnâ* 'we rode'.

When the last radical of the verb is a dental (*t, ṯ, d, ḏ, ḍ, ṭ, ẓ*), it is assimilated in pronounciation to an affix beginning with *t*, which is than doubled[1]:—

baʿatt 'I sent' for *baʿaṯt*; *ʾaʿatt* 'thou didst sit' for *ʾaʿaḏt*; *ʾaḫatt* 'I took' for *ʾaḫaḏt*; *mirittū* 'you were ill' for *miriḍtū*.

3rd pers.: locally (Gal.) the second vowel, even if it is *a*, tends to drop out, especially after gutturals:—

[1] See pp. 14 – 15.

qa"d for *qa"ad* 'he sat'; *baʿṯū* for *baʿaṯū* 'they sought'.

This is extended in many parts of Palestine (fell.) and Syria (vill.) to other verbs:—

ṭalbat for *ṭálabat* 'she sought'; *qaṭlū* for *qáṭalū* 'they killed'.

2nd pers. masc. and 1st pers. comm., sing.: An auxiliary *i* is commonly heard between the final consonant of the root and the pronominal affix *t* (coll.):—

käbăbᵢt for *käbăbt* 'thou (m.), I wrote'.

3rd pers. masc. plur.: When the final radical is a guttural, even in *i*-verbs there is a tendency for the lost *i* to be replaced by *a*, which is then audible:—

ríjaʿū for *ríjʿū* 'they returned'.

3rd pers. fem. plur.: The vocalisation of the feminine forms, which are confined to the *fällâḥîn* (Pal.), varies locally:—

širíbin (Ḥaur.), but *širíban* (Ker.) 'they (f.) drank'.

The ending *-n* is more often, however, heard without a vowel:—

ḍurúbn 'they (f.) struck'; *šᵢríbn* 'they (f.) drank'.

2nd pers. fem. plur.: This again is confined to the *fällâḥîn*:—

ṭᵃlábtin 'you (f.) sought'; *šᵢríbtin* 'you (f.) drank'.

1st pers. plur.: The forms in *-n* for *-nâ* are confined to Palestine (fell.):—

ḫaláṣn for *ḫaláṣnâ* 'we ended'; *lᵢbísn* for *lᵢbísnâ* 'we wore'.

§ 2. The Imperfect.

The imperfect is formed by the addition of pronominal prefixes in all the persons and of affixes in certain persons to the simple stem:—

	Singular.	*Plural.*
3 p. m.	*yä—* or *yi—*	*yä—ū* or *yi—ū*
f.	*tä—* or *ti—*	*yä—n, -in* or *yi—in* (fell.)
2 p. m.	*tä—* or *ti—*	*tä—ū* or *ti—ū*
f.	*tä—ī* or *ti—ī*	*tä—n, -in* or *ti—in* (fell.)
1 p. c.	*'a—* (Jer. and Al.) / *'ä—* (Pal.) or *'i—* (Syr.)	*nä—* or *ni—*

The prefixes with *i* are, on the whole, commoner than with *ä* in Palestine, while those with *i* predominate in Syria; there it is not uncommon for the *t*-prefixes to be sounded with a dull *i* (*u*) or *ů*, while the *y*-prefixes retain the purer sound:—

yiǵḍab 'he is angry', but *tůǵḍab* 'she is angry';
yib'aṯ 'he sends', but *tib'aṯ* 'she sends'.

Two verbs generally retain the classical *a* under the prefix (Syr.):—

ya'mäl (Bêr., Al.), *ya'mil* (Pal., Syr.) but *y'îmal* (Jer.) from *'imil* or *'îmäl* (Jer.) 'he did' and *ya'räf* (Bêr., Al.), *ya'rif* (Pal., Syr.), but *yi'räf* (Jer.) or *yi'rif* (Pal. fell.) from *'irif* or *'îräf* (Jer.) 'he knew'.

It is commonly heard, however, in other verbs when the first radical is a guttural or an emphatic letter and sometimes also when this is not the case (Gal.):—

yaḥḍar for *yiḥḍar* (from *ḥiḍir*) 'he is present';
yaqsim for *yiqsim* (from *qasam*) 'he divides';
yaḏbaḥ for *yiḏbaḥ* (from *ḏabaḥ*) 'he slays'.

There is a strong inclination in the common speech (Pal. fell. and Syr., vulg.) to substitute *u* for *i* with the prefix, especially when the first radical is *r*, a guttural or an emphatic consonant:—

yuḍrub (Pal. fell.) for *yiḍrub* (from *ḍârab*) 'he strikes';
yurbuṭ (Pal. fell.) for *yirbuṭ* (from *rabaṭ*) 'he ties';
tuskut (Syr., vulg) for *tiskut* (from *sakat*) 'she is silent'.

So strong is this tendency to assimilate the vowels, that a form like *yuḫbiz* for *yuḫbuz* (fell.) from *ḫabaz* 'he bakes' is rarely heard. Contrariwise, the vowel of the third radical often becomes *i* by assimilation to the prefix (Pal. fell.):—

yičtib (Pal. fell.) for *yiktub* (from *kätäb*) 'he writes';
yitrič (Pal. fell.) for *yitruk* (from *tarak*) 'he leaves'.

In one dialect (Gal.) the vowel of the prefix is occasionally lengthened to *ô*, as in *yôqtil* for *yuqtil* 'he kills'. In the same district this assimilation of vowels has resulted in *'u'qud* for *'a'qud* (by metathesis for *'aq'ud*) 'I sit'.

The vowel under the second radical is generally *u* (*û*) or *i* in verbs whose perfect is of the form *fa'al*, *i* or very rarely *a* in those whose perfect is of the form *fi'il*:—

yimruq or *yimriq* (from *maraq*) 'he goes by';
yinzal or *yinzil* (from *nizil*) 'he dismounts'.

There are, however, many variations from this rule; thus verbs whose second or final radical is a guttural or *r* prefer *a*:—

yirḥal (from *raḥal*) 'he starts out';
yidfaʿ (from *dafaʿ*) 'he pays'.

Others conform to no rule:—

yiḫluṣ (from *ḫalaṣ* or *ḫiliṣ*) 'he ends';
yiʿmiḍ (from *ʿamad* or *ʿimid*) 'he resolves' (*ʿalā* 'upon').

Paradigm of the imperfect:—

yäktub, *yiktub* or *yiktib* (from *kätüb*) 'he writes';
yifham (from *fihim*) 'he understands';
yilbis (from *libis*) 'he wears'.

		Singular.	
3 p. m.	*yíktub*	*yífham*	*yílbis*
f.	*tíktub*	*tífham*	*tílbis*
2 p. m.	*tíktub*	*tífham*	*tílbis*
f.	*tíktᵘbī*	*tífhamī*	*tílbⁱsī*
1 p. c.	*ʾáktub* or *ʾíktub*	*ʾáfham* or *ʾífham*	*ʾálbis* or *ʾílbis*.
		Plural.	
3 p. c.	*yíktᵘbū*	*yífhamū*	*yílbⁱsū*
2 p. c.	*tíktᵘbū*	*tífhamū*	*tílbⁱsū*
1 p. c.	*níktub*	*nífham*	*nílbis*

The *fällâḫîn* have also, as in the perfect, special feminine terminations in the 3rd and 2nd pers. plur., with or without the vowel *i*, which draw the accent on to the syllable immediately preceding the termination:—

yišrábin 'they (f.) drink'; *yuḍrúbin* or *yuḍrúbn* 'they (f.) drink'; *tišrábin* 'you (f.) drink'; *tuḍrúbin* or *tuḍrúbn* 'you (f.) strike'.

The accent normally falls on the prefix *yí-*, *tí-*, *ʾá-* or *ní-*; consequently, when there is also a termination, the medial vowel frequently falls out (Pal., coll.; Dam.):—

tiktbī for *tiktᵘbī*; *yíktbū* for *yíktᵘbū*.

In the dialect, on the contrary, of Bêrût the accent tends to fall, not on prefix, but on the first syllable of the root, which is then vocalised:—

tikímšī 'thou (f.) seizest'; *tuǵáḍbī* 'thou (f.) art angry';
yikímšū 'they seize'; *yiǵáḍbū* 'they are angry';
tikímšū 'you seize'; *tuǵáḍbū* 'you are angry'.

§ 3. The Present.

The present tense is formed by prefixing *b* to the imperfect in all persons except the first person plural, to which *m-* is prefixed, although *b* is sometimes heard (Pal. fell.):—

bⁱyiktub, byiktub (Pal. and Syr.), *bîktub* (Syr., vulg.) or *biktub* (Pal. fell., loc., and Al.) 'he strikes';

bⁱyifham, byifham (Pal. and Syr.), *bîfham* (Syr., vulg.) or *bifham* (Pal. fell., loc., and Al.) 'he understands';

bⁱyilbis, byilbis (Pal. and Syr.), *bîlbis* (Syr., vulg.) or *bilbis* (Pal. fell., loc., and Al.) 'he wears';

bⁱyuḍrub, byuḍrub (Pal. and Syr.), *bîḍrub* (Syr., vulg.), *biḍrub* (Al.) or *buḍrub* (Pal. fell.) 'he strikes'.

The forms with *bi-* for *bⁱyi-* or *byi-* are probably due to Egyptian influence, occurring chiefly in such places as Jerusalem and Gaza, apart from Aleppo, where however both forms have been recorded; the forms with *byi-* are characteristic especially of the dialects of Damascus and Bêrût.

Paradigm of the present:—

Singular.

3 p. m.	*byífham* or *bifham*	*byílbis* or *bilbis*
	f. *btífham*	*btílbis*
2 p. m.	*btífham*	*btílbis*
	f. *btífhamī*	*btílbisī* (Syr.) or *btilbsī* (Pal.)
1 p. c.	*bífham* or *bắfham* (Pal., Al.) / *bífham* (Syr.)	*bílbis* or *bắlbis* (Pal., Al.) / *bílbis* (Syr.)

Plural.

3 p. m. *byífhamū* or *bífhamū*	*byílbisu* (Syr.), *byílbsū* (Pal.) or *bilbisū* (Syr.) and *bilbsū* (Pal.)
2 p. m. *btífhamū*	*btílbisū* (Syr.) or *btílbsū* (Pal.)
1 p. c. *mnífham* or *bnífham* (Pal. fell.)	*mnílbis* or *bnílbis* (Pal. fell.)

As in the imperfect, the *fällâḥîn* employ a special form for the feminine plural:—

bilbísin or *bilbísn* 'they (f.) wear';
btilbísin or *btilbísn* 'you (f.) wear'.

In the forms in which *b* or *m* precede a full consonant a short, neutral *i* is frequently, if not usually, heard:—
bⁱtífham for *btífham* 'she understands';
mⁱniqdir for *mniqdir* 'we can'.

Otherwise, a prosthetic *ʾälif* is added to assist the pronunciation (Jer.):—
ibtílbis 'she, thou (m.) wearest'; *ibtílbⁱsī* 'thou (f.) wearest'.

In the 1st pers. sing. the loss of the *a*, which in Syria regularly gives place to *i*, occurs occasionally in Palestine, when even *u* may replace it:—
búḍrub (vulg.) for *báḍrub* 'I strike'.

There occurs also the same displacement of the vowel of the third radical as in the imperfect in the case of *u* and *i* (Pal. fell., Leb. and Bêr.):—
byuṭúlbū for *byuṭlᵘbū* 'you seek';
btikítbū for *btikᵗbū* 'you write'.

The same phenomenon appears also in Palestine (fell.) in the case of *u* and *i*, but not of *a*; but the accent remaines definitely on the prefix except in the feminine forms of the plural, where it is drawn forward on to the syllable preceding the termination.

The following table exhibits this variation in the imperfect of *daḫal* 'he entered', and *ziʿil* 'he was angry' and *našal* 'he snatched away':—

		Singular.	
3 p. m.	*yúdḫul*	*yízʿal*	*yínšil*
2 p. f.	*tudúlḫī*	*tízʿalī*	*yinížlī*
1 p. c.	*ʾádḫul*	*ʾázʿal*	*ʾánšil*
		Plural.	
3 p. m.	*yudúlḫū*	*yízʿalū*	*yinížlū*
f.	*yudḫúlin* or *yudḫúln*	*yizʿálin* or *yizʿáln*	*yinšílin* or *yinšiln*
1 p. c.	*núdḫul*	*nízʿal*	*nínšil*

Finally, it should be noticed that in the present the verb *qadar* 'he was able' changes *q* into *ǵ* in certain districts (Syr., vulg. and Ḥaur.[1]):—
biǵdar for *biqdar* 'he is able'.

[1] See p. 9.

§ 4. The Imperative.

The imperative is formed from the imperfect by replacing with *u-* or *i-* the prefix, the vowel of which is often lost after a word ending in a vowel. Commonly, however, the prefix is dropped entirely, in which case the final syllable bears the stress and is consequently lengthened. The vowels both of the prefix and of the second radical are the same as those in the imperfect:—

uṭlub (corr.; Jer. and Pal. fell.), *ṭᵘlûb, ṭlûb* (Pal., Syr.) or *ṭlôb* (vulg.) 'seek';

ifham (corr.; Jer. and Pal. fell.), *fʰhâm, fhâm* (Pal., Syr.) or *fhêm* (Al.) 'understand';

ilbis (corr.; Jer. and Pal. fell.), *lʰbîs, lbîs* (Pal., Syr.) or *lbês* (Al.) 'wear'.

In *u*-verbs the vowels vary to a certain extent; thus from *kätäb* (impf.: *yiktûb* or *yiktib*) are formed *iktib, iktub* or *uktub*, but in the shortened forms only *ktûb, ktubū* 'write'.

The only exception to the rule is *nⁱzâl* (vulg.) or *nⁱzêl* (Al.) for *nᵘzîl* 'descend' from *nizil* (impf.: *yinzil*) 'he descended', falsely formed on the analogy of *ṭⁱlāʿ* 'ascend' from *ṭilʿ* (impf.: *yiṭlaʿ*) 'he ascended'; in the preformative this verb also often takes *a* instead of *i*, giving *änzil* (Pal. vill.) for *inzil* 'descend'. Notice also *aʿrif* 'know' and *aʿmil* 'do'.

Paradigm of the imperative:—

	Singular.		
2 p. m.	*úṭlub* or *ṭlûb*	*ífham* or *fhâm*	*ílbis* or *lbîs*
f.	*úṭlᵘbī, úṭlbī* or *ṭlubī*	*ífhamī* or *fhamī*	*ílbⁱsī, ilbsī* or *lbisī*
	Plural.		
2 p. m.	*úṭlᵘbū, uṭlbū* or *ṭlubū*	*ífhamū* or *fhamū*	*ílbⁱsū, ílbsū* or *lbisū*

The feminine forms for the plural, *uṭlúbin, ifhámin* and *ilbísin* or *uṭlúbn, ifhámn* and *ilbísn*, are in use only among the *fällâḥîn*.

The *fällâḥîn* (Pal.) usually change the position of the vowel in the 2nd pers. fem. sing. and 2nd pers. masc. plur., or in the imperfect and present, when the vowel is *u* or *i*:—

2 p. f., sing.: *uṭulbī* and *ilibsī*;

2 p. m., plur.: *uṭulbū* and *ilibsū*.

§ 5. The Participles.

(i.) The active participle is of the form *fâʿil* or *fâʿil*, the sound of the vowel varying according to the nature of the first and second radical; but in Aleppo, as in the Lebanon, the form *fâʿil* (*fâʿil*) predominates, whatever the neighbouring consonants, except in *ḥâḍir* 'present' and *ʾâbil* 'able'[1].

Sing., m.: *kâtib* 'writing'; f.: *kâtⁱbäh* or *kâtbäh*; c. c.: *kâtⁱbät* or *kâtbät*[2];
Plur., m.: *kâtⁱbîn* or *kâtbîn*; f.: *kâtⁱbât* or *kâtbât*.

When the participle denotes a human agent, the masc. plur. is always of the form *fuʿâl*, like *kâtⁱbîn* 'writing' but *kuttâb* 'secretaries':—

fâʿil 'labouring' or 'labourer'; *fâʿⁱlîn* 'labouring', *fuʿâl* 'labourers'; *ṣâniʿ* 'working' or 'worker'; *ṣânⁱʿîn* 'working', *ṣunnâ* 'workers'; *ḫâdim* 'serving' or 'servant'; *ḫâdⁱmîn* 'serving', *ḫuddâm* 'servants'.

But a feminine participle denoting a female agent takes the regular fem. plur.:—

ʾâbⁱlât from *ʾâbⁱläh* 'midwife'.

Both the masculine and feminine are commonly used as nouns for other than human agents or as adjectives[3]; the fem. plur. is also employed to denote neuter plural nouns:—

mâniʿ 'hindrance'; *ḥâḍⁱrah* 'capital'; *nâfiʿ* 'useful';
fârig 'nonsensical'; *wâjⁱbât* 'duties'; *lâzⁱmât* 'necessities';
warⁱdât 'imports'; *ṣâdⁱrât* 'exports'.

The participle can be used either verbally[4] or as an adjective, as well as nominally; but the masc. plur. is generally used for the fem. plur., which is hardly employed except by the *fällâḥîn*:—

fên hum sâkⁱnîn 'where are they dwelling?';
ʾaddêš sukkân ilbälüd 'how many are the inhabitants of the town?';
ilbᵃnât ilʿâqⁱlîn 'the sensible girls';
*išš*ᵃ*râšif nâqⁱṣîn wâḥid* 'the sheets are one short'.

[1] So also *ḫêrij* 'going out', but *ḫârij* 'water-closet' (Al.).
[2] See Ch. XI, § 6 for the construct case.
[3] See the list of nouns and adjectives on Ch. X, § 2.
[4] See Ch. IX, § 3 for the syntax of the participle.

Similarly, the plural serves also as a dual:—

yômên kâmᵢlîn 'two whole days'.

The participle takes the nominal suffixes when used as a noun, the verbal suffixes as a verb[1]:—

hû kâtᵢbî 'he is my secretary'; *lâzimnî 'akl* 'I want a meal[2].

The attachment of the verbal affixes of the perfect to the participle with the meaning of the perfect is highly irregular but not unknown (Jer. and Al., vulg.):—

kâtibtī (Jer.) or *kêtibtī* (Al.) for *kᵘtăbtī* 'thou (f.) hast written'.

(ii.) The passive participle, which is formed by prefixing the syllable *mă-* to the stem, is of the form *maf'ûl*:—

Sing., m.: *mäktûb* 'written'; f.: *mäktûbäh*; c. c.: *mäktûbät* or *mäktûbt* (vulg.).

Plur., m.: *mäktûbîn*; f.: *mäktûbât*.

When the participle is used as a noun, the plural takes the form *mᵃfâ'îl*, as in *mᵃkâtîb* 'letters'. The feminine plural is only in use among the *fällâḥîn*, except where it is used for certain neuter plural nouns; otherwise the masculine takes its place:—

baiḍât mäslû"în 'boiled eggs'.

The passive participle is used both as a noun and as an adjective or proper participle:—

mabsûṭ 'content'; *maḥšûm* 'modest'; *madhûn* 'painted' (of houses); *maḥfûẓ* 'reserved' (of places); *mašġûl* 'busy'; *mašhûr* 'famous'; *maḍbûṭ* 'correct'; *maġlûṭ* 'incorrect'; *mafrûm* 'minced'; *maqbûl* 'agreeable'; *makrûh* 'horrid'; *mamsûḥ* 'rubbed' (of coins); *majmû'* 'total'; *ma'rûf* 'favour'; *mänšûr* 'proclamation'; *mankûš* 'pickaxe'; *maḫzûnât* 'stock' (in a shop); *mäšrûbât* 'drinks'; *maṣnû'ât* 'manufactures'; *mansûjât* 'woven stuffs'; *man"ulât* 'moveable property'.

Notice *maḥdûm* (plur. *mᵃḥâdîm*) 'employer', 'master' (*viz.* 'served') and *ma'lûm* 'known', which is used adverbially to mean 'certainly'.

Except in the participle, the old passive, common in classical Arabic, is almost extinct in modern Arabic, its place being

[1] See p. 57 for the difference between the pronominal suffixes attached to the noun and those attached to the verb.

[2] Literally: 'a meal is necessary for me'.

taken by the VII theme[1]. When it occurs, it is assimilated in form to that of the intransitive verbs: perf. *fiʿil* or *fuʿil* (Syr.); impf. *yifʿal* or *yufʿal* (Syr.); pres. *bʾyifʿal* or *bʾyufʿal* (Syr.):—

ḫuliq 'was created'; *ġiriq* 'was drowned'; *qutil* 'was killed'.

In common use are the two imperfects *yuṭraq* 'some one's knocking' (or rather 'it—*sc.* the door—is being knocked') and *yuskan* 'it—*sc.* a house—is habitable'.

§ 6. The verbal Noun.

There is no regular infinitive in Arabic, its place being taken by the 'verbal noun' or 'noun of action', which expresses neither time nor voice. In classical Arabic there are about forty forms of the verbal noun; not more than eleven or twelve are preserved in colloquial Arabic. The commonest forms of the verbal noun are (1) *faʿl*, (2) *fiʿl*, (3) *fuʿl*, (4) *faʿal*, (5) *faʿâl*, (6) *fiʿâl*, (7) *faʿîl*, (8) *fuʿâl*, (9) *fuʿûl*, (10) *fiʿlân*. Many verbs add the feminine termination *-ah*, *-äh* or *-ih*. In the forms (7) to (11) the first vowel is generally almost, if not quite, inaudible. No rules can be laid down regulating the form of verbal noun taken by individual verbs, which can only be learnt by experience; but (1) is by far the most frequent, while (9) also occurs extremely often, especially with verbs of motion.

Examples of the verbal noun:—

(1) Form *faʿl* or *faʿal* or *faʿil*:—

bard 'being cold'	*rabṭ* 'tying'	*ṭaḥn* 'grinding'	*kadn* 'harnessing'
baʿṯ 'sending'	*rafʿ* 'raising'	*ʿabr* 'crossing'	*kasb* {'earning', 'gaining'}
balʿ 'swallowing'	*raqḍ* 'galloping'	*ʿazl* 'dismissing'	*kasr* 'breaking'
tark 'leaving'	*saḥḥ* 'swimming'	*ʿaṭs* 'sneezing'	*laḥs* 'licking'
taʿb 'wearying'	*saḥḥ* 'dragging'	*fatḥ* 'opening'	*laḥq* 'following'
jahl {'being ignorant'}	*šaḥḍ* 'begging'	*faḥṣ* 'examining'	*lazq* 'sticking'
ḥart 'tilling'	*šaʿl* 'burning'	*farq* 'separating'	*lafẓ* 'pronouncing'
ḥafr 'digging'	*šalḥ* {'taking off (clothes)'}	*qabḍ* 'grasping'	*marḍ* 'being ill'
ḥaml 'carrying'	*ṣabr* {'being patient'}	*qatl* 'killing'	*masḥ* 'wiping'
ḫabz 'baking'[2]	*ḍarb* 'striking'	*qaṭʿ* {'cutting'; 'traversing'}	*mask* 'seizing'
ḫalṭ 'mixing'	*ṭabḫ* 'cooking'	*qalb* 'upsetting'	*manʿ* 'hindering'

Fem.: *katrah* 'being much'.

[1] See ch. IV, § 12.

[2] But *ḫubz* 'bread'.

(2) Form *fiʿl* or *fiʿˤl*:—

širb or *šurb* (Dam.) 'drinking'; *ḍiḥk* 'langhing'; *kiḏb* 'lying';
ʿirf 'recognising'; *ʿilm* 'knowing'; *liʿb* or *luʿb* 'playing'.

Fem.: *ḫiṭbah* 'betrothing'; *sirqah* 'stealing'.

(3) Form *fuʿl* or *fuʿˤl*:—

ḥukm 'judging'; *suḫn* 'being not'; *sukr* 'being drunk'; *sukn* 'dwelling';
šukr 'thanking'; *ʿuḏr* 'excusing'; *ḍuʿf* or *ḍaʿaf* 'being weak'; *kubr* 'being big'.

Fem.: *qudrah* 'being able'.

(4) Form *faʿal*:—

zaʿal 'being angry'; *safar* 'travelling'; *samaʿ* 'hearing'; *ṭalaḅ* 'demanding';
ʿaraq 'perspiring'; *faraḥ* 'rejoicing'; *fazaʿ* 'being frightened'; *karah* 'loathing'.

(5) Form *faʿâl* or *fᵃʿâl* or *iftʿâl* (vulg.):—

badâl 'exchanging'; *ḫarâb* 'falling to ruin'; *samâḥ* 'allowing'.

Fem.: *ḥalâqah* 'shaving'; *ṣarâfah* 'changing' (money); *kanâsah* 'sweeping'.

(6) Form *fiʿâl* or *fⁱʿâl*:—

ḥisâb 'calculating'; *šibâ* 'being satisfied'; *firâġ* 'being empty'; *niʿâš* 'being sleepy'.

Fem.: *kitâbah* 'writing'.

(7) Form *faʿîl* or *fᵃʿîl*:—

safîr 'whistling'. Fem.: *ʿazîmah* 'inviting'.

(8) Form *fuʿâl*:—

suʿâl 'coughing'.

(9) Form *fuʿûl* or *fᵘʿûl*:—

bulûġ 'reaching'; *rujûʿ* 'returning'; *ṭulûʿ* 'ascending'[1]; *quʿûd* 'sitting';
ḥuḍûr 'being present'; *rukûb* 'riding'; *futûr* 'breakfasting'; *qufûl* 'shutting';
duḫûl 'entering'; *suqût* 'falling down'; *qubûl* 'receiving'; *nuzûl* 'descending'.

Fem.: *ṣuʿûbah* 'being difficult'.

(10) Form *fiʿlân*:—

ḥilfân 'swearing' (an oath).

§ 7. The Verb with the Pronominal Suffixes.

(i.) The Perfect.

The pronominal suffixes are attached to all persons of the verb to express the direct object, under which is included much that would not be so classified in English:—

wⁱṣilnî maktûb 'a letter reached me';
balâġnĭ-llḥabar 'the news reached me';
ʾaʿṭaitak ilfᵘlûs 'I gave you the money'.

[1] The verb *ṭalaʿ* or *ṭiliʿ* is of very common occurrence, meaning 'ascended'; 'rose' (of the wind); 'went forth'; 'fared'; 'came in' (of money); 'amounted' (of money); 'turned out' or 'proved to be', and so on. Notice also *tᵃfâḍḍal iṭlaʿ* 'please come in'.

The suffixes cannot be used for the reflexive pronoun, except with the verbs *ḍall* 'he continued' and *ḫallā* 'he let be' (vulg.):—

biḍḍallka[1] *tiʾrī* 'you continue to read';

ḫallîk mirtâḥ 'keep quiet!'[2];

ḫallînak ʿindak 'stay where you are'[3].

When a verb has two objects, both of which have to be expressed by means of pronominal suffixes, it must be repeated:—

ḍârabnî waḍârabak 'he struck me (and he struck) you'.

It should be remarked that *i*-verbs drop the second *i* before suffixes beginning with a vowel:—

ʿirfak 'he knew thee' but *ʿirifkum* 'he knew you'.

These suffixes are identical with those attached to the noun except in the case of the 1st pers. sing., where *-nî* takes the place of *-î*.

(*a*) The singular pronominal suffixes attached to the singular and plural of the verb:—

	'me'	'thee' (m.)	'thee' (f.)	'him'	'her'
'he struck'	*ḍᵃrábnî*	*ḍárabak*	*ḍárabik*	*ḍárabuh*	*ḍᵃrábhâ*
'she struck'	*ḍarabítnî*	*ḍárbtak*	*ḍárbtik*	*ḍárbtuh*	*ḍarabíthâ*
'thou (m.) didst strike'	*ḍᵃrábtnî*	...	...	*ḍᵃrábtuh*	*ḍᵃrábthâ*
'thou (f.) didst strike'	*ḍᵃrabťînî*	...	...	*ḍᵃrabťîh*	*ḍᵃrabťîhâ*
'I struck'	...	*ḍᵃrábtak*	*ḍᵃrábṭik*	*ḍᵃrábtuh*	*ḍᵃrábthâ*
'they struck	*ḍᵃrabʿûnî*	*ḍarabʿûk*	*ḍarabʿûkî*	*ḍarabʿûh*	*ḍarabʿûhâ*
'you struck'	*ḍᵃrabťûnî*	...	...	*ḍᵃrabťûh*	*ḍᵃrabťûhâ*
'we struck'	...	*ḍᵃrabnáûk*	*ḍᵃrabnáûkî*	*ḍᵃrabnáûh*	*ḍᵃrabnáûhâ*

(*b*) The plural pronominal suffixes attached to the singular and plural of the verb:—

	'us'	'you'	'them'
'he struck'	*ḍᵃrábnâ*	*ḍᵃrábkum*	*ḍᵃrábhum*
'she struck'	*ḍarabítna*	*ḍarabítkum*	*ḍarabíthum*
'thou (m.) didst strike'	*ḍᵃrábtnâ*	...	*ḍᵃrábthum*
'thou (f.) didst strike'	*ḍᵃrabťînâ*	...	*ḍᵃrabťîhum*
'I struck'	...	*ḍᵃrábtkum*	*ḍᵃrábthum*

[1] See p. 15. [2] Literally: 'let your[self] be rested'.

[3] Literally: 'let your[self] be where you are'.

(ii.) The Imperfect with the Pronominal Suffixes.

The same rules apply to the imperfect with the suffixes as to the perfect. The suffixes are similarly attached to the present and imperative.

(*a*) With the singular suffixes:—

	'me'	'thee' (m.)	'thee' (f.)	'him'	'her'
'he strikes'	*yiḍrúbnî*	*yíḍrᵘbak*	*yíḍrᵘbik*	*yíḍrᵘbuh*	*yiḍrúbhâ*
'thou (f.) strikest'	*tiḍrᵘb'înî*	...	...	*tiḍrᵘb'îh*	*tiḍrᵘb'îhâ*
'they strike'	*yiḍrᵘb'ûnî*	*yiḍrᵘbûk*	*yiḍrᵘb'ûkî*	*yiḍrᵘb'ûh*	*yiḍrᵘb'ûhâ*

(*b*) With the plural suffixes:—

	'us'	'you'	'them'
'he strikes'	*yiḍrúbnâ*	*yiḍrúbkum*	*yiḍrúbhum*
'thou (f.) strikest'	*tiḍrᵘb'înâ*	...	*tiḍrᵘb'îhum*
'they strike'	*yiḍrᵘb'ûnâ*	*yiḍrᵘb'ûkum*	*yiḍrᵘb'ûhum*

The suffixes tend to accentuate the misplacement or loss of the short vowels in the impf. and pres. (Leb.):—

yiʿarfuh for *yaʿrifuh* 'he will recognise him';
biʿarfuh for *biyaʿrifuh* 'he recognises him'.

§ 8. List of Common Verbs.

In the following list the verbs are classified according to the vowels exhibited in their perfects and imperfects in five groups:

(i) Perf.: *faʿal*; imperf.: *yifʿul* or *yufʿul*.

ḥarad 'was cold'
ḥazaq 'spat'
baġaḍ 'hated'
ḥalaġ 'reached'
taham 'accused' (*bi* 'of')
ḥaraṭ 'tilled'
ḥafar 'dug'
ḥabaṭ 'beat'
ḥaraj 'went out'[1]
ḥazaq 'made a hole'
ḥaṭab 'asked in marriage'
ḥaṭar 'went by'
ḥalaṭ 'mixed'
ḍakar 'mentioned'
raṭan 'spoke in a foreign tongue'
rafas 'kicked' (of a horse)
raqaṣ 'danced'
raqaḍ 'galloped'
saḫan 'was hot'
saqaṭ 'fell down'
sakan 'dwelt'
šaḫab 'flowed'
šarat 'slit'
šakar 'thanked'
ṣabar 'waited patiently'
ṣaraf 'changed' (money)
ṭabaḫ 'cooked'
ʿabar 'passed over'[2]
ʿaṣar 'squeezed'
ġazal 'spun'
ġafar 'pardoned'
faraš 'spread out'
faram 'cut up'
faraṭ 'plucked', 'shook down' (fruit)
faṭar 'breakfasted'
qabaṣ 'polished'
qabaḍ 'grasped'
qatal 'killed'
qaʿad 'sat'
qaṣad 'intended'
kamaš 'picked up'
kanas 'swept'
labaṭ 'kicked' (of people)
lafaẓ 'pronounced'
maraj 'rubbed'
našar 'sawed'
harab 'ran away'

[1] Often used for 'retired', as a euphemism.
[2] Also *yiʿbar* or *yaʿbar*.

(ii) Perf.: *faʿal*; impf.: *yifʿal* or *yafʿal* (when the first radical is a guttural or emphatic consonant).

baḥas 'defrauded'	*dahar* 'went out',	*šaḥad* 'begged'	*qadaḥ* 'boved'
baḥaš 'dug', 'boved'	'was not at home'	*šaʿal* 'burned'	*qaraʿ* 'knocked'
baʿaṯ 'sent'	*rajaʿ* 'returned'[3]	(intrans.)	*qaṭaʿ* 'cut off'
balaʿ 'swallowed'	*raṭaʿ* 'raised up'	*šalaḥ* 'took off'	*qalaʿ* 'took off'
jaʿar 'roared'	*rahan* 'pawned'	(clothes)[4]	(clothes)
jamaʿ 'assembled'	*zaʿaʾ* 'called out'	*ṣaraḥ* 'cried out'	*madaḥ* 'praised'
jahal 'was ignorant'[1]	*sabaḥ* 'swam'	*ṭabaʿ* 'printed'	*masaḥ* 'wiped'
ḥafaẓ 'kept', 'preserved'[2]	*sabaq* 'preceded'	*ṭaḥan* 'ground'	*manaʿ* 'forbade'
	saḥab 'dragged'	*ṭaraḥ* 'subtracted'	*najaḥ* 'succeeded'
	sarah 'went away'	*ʿaṭas* 'sneezed'	*nahab* 'robbed'
ḥalaq 'shaved'	*saʿal* 'coughed'	*fataḥ* 'opened'	*nahar* 'urged on'
daḥaš 'thrust in'	*samaḥ* 'permitted'	*faḥaṣ* 'examined'	*nafaʿ* 'was useful'

(iii) Perf.: *faʿal*; impf.: *yifʿil* or *yafʿil* (when the first radical is a guttural or emphatic consonant).

badal 'exchanged'	*ḫatam* 'sealed'	*ʿazam* 'invited'	*kataf* 'fettered'
jabal 'mixed'	*ḫadam* 'served'	*ʿalak* 'chewed'	*kadan* 'harnessed'
jalas 'sat'[5]	*ḫazam* 'packed'	*faraq* 'separated'	*kadab* 'lied'
ḫabas 'imprisoned'	*ḫafar* 'guarded'	*falaḥ* 'tilled'	*kasar* 'broke'
ḫaraz 'was worth while'	*ḫaṣam* 'subtracted'	*falat* 'let loose'	*kašaf* 'uncovered'
	dafan 'buried'	*qasam* 'divided'	*masak* 'seized'[7]
ḫasab 'reckoned', 'counted'	*rakad* 'was still'	*qafal* 'bolted'	*nataq* 'vomited'[8]
	saraq 'stole'	*qalab* 'upset'; 'turned over' (pages)	*nasaj* 'wove', 'plaited'
ḫamal 'bore', 'carried'[6]	*ʿajab* 'admired'		
	ʿajan 'kneaded'	*kabas* 'preserved' (fruit)	*nakar* 'denied'
ḫabaz 'baked'	*ʿadar* 'excused'		

(iv) Perf.: *fiʿil* or *fuʿil*; impf.: *yifʿal* or *yafʿal* (when the first radical is a guttural or emphatic consonant).

tiʿib 'was tired'	*rikib* 'rode'	*ṭiliʿ* 'went up'	*qiṣir* 'was short'
tilif 'perished'	*ziʿil* 'was angry'	*ʿiriq* 'perspired'	*kibir* 'was big'
ḫibil 'was pregnant'	*ziliq* 'slipped'	*firiḥ* 'rejoiced'	*kitir* 'was much'
ḫirid 'was enraged', 'pouted'	*sikir* 'became drunk'	*firiġ* 'was empty'	*kisib* 'earned', 'gained'
		fiziʿ 'was frightened'	*liḥis* 'licked'
ḫizir 'guessed'	*simiʿ* 'heard'		
ḫizin 'was sad'	*sihir* 'watched'	*fiḍil* 'remained over'	*liḥiq* 'followed'
ḫiḍir 'was present'	*šibiʿ* 'was satisfied'		*liʿib* 'played'
ḫilim 'dreamed'	*širib* 'drank'	*fiṭin* 'remembered'	*miriḍ* 'was ill'
ḫijil 'blushed'	*šihid* 'bore witness'[9]	*fiqir* 'was poor'	*nidim* 'repented'
ḫirib 'fell to ruin'	*ṣiʿib* 'was difficult'	*qibil* 'received'	*nišif* 'was dry'
dibil 'withered'	*diḥik* 'laughed'	*qirib* 'approached'	*niʿiṣ* 'was sleepy'
ribiḥ 'was rich'	*ḍiʿif* 'was weak'	*qirif* 'loathed'	*hilik* 'was lost'

[1] Also *jihil*. [2] Also *yaʿfiẓ*. [3] Also *riji*ʿ,

[4] The verbs *šalaḥ* 'stripped', 'took off' (clothes) and *šalaḥ* (impf.: *yišlaḥ*) 'skinned' (animals), 'despoiled' (a person) must be distinguished.

[5] Or *barak* (Al.). [6] Also *ḫimil*; impf. *yiḫmal* or *yaḫmal*.

[7] Also *misik*. [8] Also *naṭaq* (Al.) [9] Also *šahad*.

(v) Perf.: *fi'il*; impf.: *yif'il*.

Very few verbs are of this class, such as *rijif* (impf.: *yirjif*) 'trembled'; the rest either belong also to the preceding class, as *qidir* (impf.: *yiqdir* or *yiqdar*) 'was able'[1], or are properly passives, as *filit* (impf.: *yiflit*) 'became loose' from *falat* 'let loose'.

CHAPTER IV. THE DERIVED THEMES.

There are eight derived themes in common use in modern Arabic; they are formed by internal changes in or by the additions of prefixes to the simple form, modifications of which they express in meaning:—

II. *kättäb*	IV. *'äktäb*	VI. *t^{a}kâtäb*	VIII. *iktätäb*
III. *kâtäb*	V. *t^{a}kättäb*	VII. *inkätäb*	X. *istäktäb*

The IX theme, which is peculiar to a certain class of verbs, is omitted in this table[2].

It is to be remarked that in very few verbs are all these themes in use; some verbs also do not occur in the I, but only in the derived themes. In all cases the affixes and suffixes are the same as those used in the conjugation of the I theme, and the feminine forms of the plural, though not here given, are used by the *füllâḥîn* exactly as in that theme.

§ 1. The II Theme.

The II theme is formed by doubling the second radical, as in *kättäb*[3].

	Perfect.	*Imperfect.*	*Present.*
Singular:			
3 p. m.	*kättäb*	*y^{i}kättib* or *îkättib* (Syr.)	*bîkättib* or *b^{i}kättib* (vulg.)
f.	*kättäbit*	*t^{i}kättib*	*bitkättib*
2 p. m.	*kättäb^{i}t*	*t^{i}kättib*	*bitkättib*
f.	*kättäbtī*	*t^{i}kätt^{i}bī*	*bitkätt^{i}bī*
1 p. c.	*kättäb^{i}t*	*'^{a}kättib* or *'^{a}kättib* (coll.)	*bäkättib* or *b^{a}kättib* (coll.)
Plural:			
3 p. c.	*kätt^{a}bū*	*y^{i}kätt^{i}bū* or *îkätt^{i}bū* (Syr.)	*bîkätt^{i}bū* or *b^{i}kätt^{i}bū* (vulg.)
2 p. c.	*kättäbtū*	*t^{i}kätt^{i}bū*	*bitkätt^{i}bū*
1 p. c.	*kättäbnâ*	*n^{i}kättib*	*minkättib* or *binkättib* (vulg.)

[1] Or *ḥisin* (Al.). [2] See Ch. IV, § 15.

[3] The II theme of *kätäb* is not used in modern Arabic; in classical Arabic it means (i) 'taught to write' and (ii) 'formed in squadrons'.

In the 3rd pers. sing. and plur. of the impf. the *y* of the prefix in some places retains the classical *u* (Gal.), in others coalesces with the *i* to form *î* (Syr.) and sometimes is dropped entirely (vulg.):—

yubaṭṭil (Gal.) or *îbaṭṭil* (Syr.) or *ibaṭṭil* (vulg.) 'he ceases'.

Ordinarily the *ʾa* of the 1st pers. sing. is also dropped when the imperfect is closely dependent on the preceding word (coll.):—

nisît daqqir (for *ʾadáqqir*) *ilbâb* 'I forget to bolt the door'.

Imperative.

Singular.		*Plural.*
2 p. m. *kättib*	}	*kâttibū*
f. *kättibī*	}	

In all persons both of the imperfect, the present and the imperative in which there is an affix or a pronominal suffix beginning with a vowel the short *i* under the second radical is often dropped (coll.):—

ʾaḫábbrak for *ʾaḫábbirak* 'I will inform you'; but *ʾaḫabbírhum* 'I will inform them'.

Consequently either the middle radical, if a weak letter, is pronounced singly (Dam.; Leb.) or the *i* is thrown back (Leb.):—

îqátlū for *yiqáttilū* 'they will massacre', but
îḫaḍḍrûh for *yiḫaḍḍirûh* 'they will present him';
bîfáḍiḍlū for *bîfáḍḍilū* 'they prefer'.

Participles.

Act.: Sing., m.: *mukättib* f.: *mukättibäh*
Plur., m.: *mukättibîn* f.: *mukättibât*

Generally *mikâttib* or *mkättib* (coll.) and *imkättib* or *umkättib* (vulg., fell.) occur in ordinary speech; the usual form with the conjunction *wa* 'and' is then *umikättib* (coll.) or *wimkättib* (vulg.). As in the imperfect, present and imperative, the short *i* when followed by an inflexion is often dropped (coll.) and then the medial radical is sometimes pronounced as if not doubled (Syr., vulg.):—

mʿalmäh for *miʿallimäh* 'mistress'.

Pass.: Sing., m.: *mukättüb* f.: *mukättübäh*
Plur., m.: *mukättübîn* f.: *mukättübât*

Generally *m'kättäb* or *mkättäb* (coll.) and *imkättab* or *umkättab* (vulg., fell.) occur in ordinary speech.

Verbal noun: *täktîb* or *tiktîb*[1] (coll.).

§ 2. The Meaning of the II Theme.

The following are the principal connotations of the II theme:—

(*a*) intensive:—

kasar 'broke'; *kassar* 'broke into pieces', 'shivered';
qasam 'divided'; *qassam* 'divided into many parts'.

(*b*) causative:—

ʿirif 'recognised'; *ʿarraf* 'made known', 'introduced' (*bi* 'to');
ʿilim 'knew'; *ʿallam* 'caused to know', 'taught'.

(*c*) causative, as the transitive form of intransitive verbs:—

kiṯir 'was much'; *kättar* 'did to excess';
nišif 'was dry'; *näššäf* 'dried'.

(*d*) declarative, as expressing an opinion:—

ṣidiq 'spoke the truth; *ṣåddaq* 'considered truthful';
kiḏib 'lied'; *käḏḏäb* 'considered false'.

(*e*) expressing the entering into and the being in a certain condition:—

bakkar 'was, became early'; *laqqaš* 'was, became late'.

(*f*) expressing natural phenomena:—

jälläḍät 'it froze'; *ʿaṭṭamät* 'it grew dark'[2];

(*g*) derivative, as forming the verb derived from a noun or an adjective:—

mismâr 'nail': *sämmar* 'nailed'; *jᵃdîd* 'new': *jäddäd* 'renewed'.

(*h*) derivative, as forming the verb derived from foreign words:—

säjjäl 'registered' (from Ital. *suggelare*).

In modern Arabic the II has largely replaced the IV form of the classical language:—

ḫabbar (coll.) for *ʾaḫbar* (class.) 'informed'.

But in some cases the II and IV forms are used side by side without any difference in the meaning:—

fälläs and *ʾafläs* 'became bankrupt'.

[1] The *i*-sound occurs chiefly with the weak consonants, *a* with the gutturals and emphatic letters. See § 2 for other forms of the verbal noun.

[2] Fem., because *iddinyâ* (fem.) 'the weather' is understood'.

List of common verbs.

Finite verbs:—

baḫḫar 'fumigated' *barrad* 'cooled' *batṭṭan* 'lined' (clothes) *ballaš* 'began' *jarrab* 'tried' *ḥarrak* 'moved' *ḥassal* 'obtained' *ḫarraq* 'tore' *ḫaffaḍ* 'reduced' (prices) *ḫallaṣ* 'completed', 'made ready' *ḫamman* 'assessed' *dabbar* 'acquired' *daššar* 'dismissed' (a servant)[1], 'left' (a place)

dakkar 'reminded' *raqqaʿ* 'mended' (clothes) *rakkab* 'sewed on' *sakkar* 'locked' *sakkan* 'shut' *šaḫḫaṣ* 'impersonated' *šammar* 'tucked up' *ṣabbaḥ* 'did in the morning' *ṣaḫḫan* 'warmed' *ṣarraf* 'changed' (money) *ṭahhar* 'disinfected'; 'circumcised' *ʿajjab* 'surprised'

ʿajjal 'did quickly' *ʿarraḍ* 'confessed' *ʿazzab* 'annoyed' *ʿazzal* 'cleared away' *ʿaššaš* 'built a nest' *ʿaṭṭal* 'spoiled' *ʿallaq* 'hung up' *ʿammad* 'baptised' *ġassal* 'washed' *fattaš* 'searched' (of customs officer) *farraq* 'separated' *qabbal* 'kissed' *qaddam* 'offered' (*ʿalā* 'to')

qaššar 'peeled' *qallad* 'forged' *kammal* 'perfected' *laṭṭaḫ* 'smeared' *laqqaḥ* 'inoculated' *maššaṭ* 'combed' *mallaq* 'flattered' *nassaʾ* 'caused to explode' *nazzaf* 'cleaned' *naffaḍ* 'shook out' *harrab* 'smuggled'

Participles, used as nouns or adjectives:—

Active:

mᵘjallid 'bookbinder' *mᵘdarris* 'professor' *mᵘdammirah* 'destroyer' *mᵘdahhin* 'painter', 'decorator' *mᵘḏakkirah* 'note-book' *mᵘṣaqqiʿ* 'icy cold' *mᵘʿaffin* 'rotten' *mᵘfattiš* 'inspector' *mᵘharrij* 'harlequin'

Passive:

mᵘṭallaj 'iced' *mᵘdarraʿah* 'battleship' *mᵘdallaḥ* 'spoilt' (child) *mᵘḫallal* 'pickled' *mᵘdahhab* 'gilt' *mᵘrabbaʿ* 'square' *mᵘrattab* 'pension' *mᵘšammas* 'sunny' *mᵘšammaʿ* 'washing cloth'; 'waterproof' *mᵘʿaddal* 'average' *mᵘʿaṭṭal* 'disengaged' *mᵘġallaṭ* 'mistaken' *mᵘfaṣṣalah* 'hinge' *mᵘqallam* 'striped' *mᵘkaddar* 'gloomy' *mᵘmallaḥ* 'salted'

Verbal nouns:—

tartîb 'arrangement' *tijrîḥ* 'trial'[2] *tisrîḥ* 'discharge' *tislîm* 'delivery' *taṣlîḥ* 'repair' *taḍmîn* 'guarantee' *taṭʿîm* 'vaccination' *tiklîf* 'ceremony' *tänzîl* 'discount'

Fem.: *tarnîmah* 'hymn'.

A rarer form of the verbal noun is *taf*ʿ*ilah* or *taf*ʿ*alah*:—*taʿrifah* 'tarif'; *täzkarah* 'ticket'.

§ 3. The III Theme.

The III theme is formed by inserting a long *á* between the first and second radicals, as in *kâtäb* 'corresponded with', and is conjugated exactly as the II theme, with the corresponding variations.

[1] Also *qallaʿ* (Al.)

[2] But *täjribah* 'temptation'.

Perf.: *kâtäb.*

Impf.: *yikâtib* or *îkâtib* (Syr.) or *ikâtib* (vulg.).

Pres.: *bîk'âtik* or *bikâtib* (vulg.).

Impt.: *kâtib.*

Ptcp. act.: *mukâtib* or *mikâtib* (coll.); *imkâtib* or *umkâtib* (vulg., fell.).

Ptcp. pass.: *mukâtab* or *mikâtab* (coll.); *imkâtab* or *umkâtab* (vulg., fell.).

Verb. N.: *kitâb* or *kitâb* (coll.) and *mukâtäbäh.*

As in the II, the *'a* of the 1st pers. sing. in the imperfect is frequently lost in conversation when the verb is closely dependent on the preceding word:—

bäddî sâfir (for *'asâfir*) *ḥâlan* 'I want to start at once'.

§ 4. The Meaning of the III Form.

The III theme generally introduces the idea of reciprocity and takes a direct object where the I takes an indirect object:—

kâtäb fulân 'corresponded with so and so' (but *kätäb lifulân* 'wrote to so and so').

This stem is not much used in modern Arabic.

List of common verbs.

Finite verbs:—

bârak 'blessed'	*ḫâbar* 'negotiated with'	*sâ'ad* 'helped'	*fâraq* 'left', 'parted from'	
bâlaġ 'exaggerated'		*sâmaḥ* 'excused'		
tâjir 'went into business with'	*râfaq* 'accompanied'	*šâbah* 'resembled'	*lâṭaf* 'treated politely'	
	râhan 'wagered', 'bet'	*ṣâḥab* 'accompanied'		
ḥâsab 'settled a reckoning with'	*sâbiḥ* (Syr.) 'visited in the morning'	*'âkas* 'opposed'	*lâqaš* 'conversed with'	
		'ânaq 'embraced'		

Participles used as nouns or adjectives:—

Active:

muḥâfiẓ 'conservative'	*muẓâhirah* 'demonstration'	*munâsib* 'suitable'
muzâri' 'sower'	*muqâbil* 'opposite'	*munâfiq* 'dissembler'
murâkib 'controller'	*mulâzim* 'lieutenant'	

Passive:

mubârak 'blessed'	*mujâ'ad* 'wrinkled'	*muḍâ'af* 'double'

Verbal nouns:—

ḫiṣâm 'quarrel'	*'inâd* 'caprice'	*qitâl* 'battle'	*kitâm* 'constipation'	
mubâdalah 'exchange'	*mu'âhadah* 'treaty'		*munâqaṣah* 'reduction' (of price)	
muḫâbarah 'information'[1]; 'negotiation'	*muqâbalah* 'contrast'			
	mukâšafah 'interview'		*muhâdanah* 'armistice'	

[1] Notice *ḫidmät ilmuḫâbarât* 'the Intelligence Service'.

§ 5. The IV Theme.

The IV theme is formed by prefixing *ʾa-* to the simple stem, in consequence of which the first radical loses its vowel, as in *ʾäktäb* 'dictated'; in the impf. and pres. the *ʾälif* is lost.

Perfect.

	Singular.	*Plural.*
3 p. m.	*ʾäktäb*	*ʾäktäbū*
f.	*ʾäktäbit*	
2 p. m.	*ʾäktäbʲt*	*ʾäktäbtū*
f.	*ʾäktäbtî*	
1 p. c.	*ʾäktäbʲt*	*ʾäktäbnâ*

Impf.: Sing., 3 p. m. *yíktib*;
1 p. c. *ʾäktib* (Pal.) or *ʾíktib* (Syr.).
Plur., 3 p. m. *yíktʲbū* or *yikítbū* (Pal. fell.).

Pres.: Sing., 3 p. m. *bʲyíktib* or *bíktib* (fell.);
1 p. c. *bäktib* or *bíktib* (vulg.).

Impt.: Sing., 2 p. m. *ʾäktib.*

Ptcp., Act.: *múktib* or *míktib* (coll).
Pass.: *múktäb* or *míktäb* (coll.).

Verb. N.: *ʾiktâb.*

The imperfect, present and imperative are conjugated as in the I theme.

The imperfect sometimes, especially when the first radical is a labial or a guttural, and the participles often retain *u* with the prefix, as in classical Arabic:—

yumkin for *yimkin* 'it is possible'.

In one verb alone, *ʾaṭʿam* 'gave to eat' the imperfect and present take *a* under the second radical, assuming the forms *yiṭʿam* and *biṭʿam* respectively.

The substitution of *ha* for the proper prefix *ʾa* is extremely rare and only occurs when the initial radical of the verb is *q* pronounced as *hämzäh*:—

ha"raf (for *ʾa"raf*) 'disgusted'.

§ 6. The Meaning of the IV Theme.

This theme, which is comparatively rare in modern Arabic, has been largely replaced by the II theme. Otherwise, a periphrasis with *ḫallā* 'he let' is preferred:—

ḫallâh il"âḍī yi"ṭaʿ râsuh (for *ʾa"ṭaʿuh il"âḍī râsuh*) *bissêf* 'the judge had him cut off his head with the sword'.

Its primary function is to express the causative form of the I theme (as in *ʾäktäb* 'dictated'):—

lizim 'was necessary'; *ʾalzäm* 'compelled';
tiʿib 'was tired; *ʾatʿab* 'made tired'.

Like the II, the IV theme is often used of natural phenomena:—

ʾaṭlajät 'it snowed'; *ʾaẓlamat* 'it grew dark'; *ʾanṭarat* 'it rained'; *yibri"* 'it lightens'; *yirʿid* 'it thunders'.

A rarer use is to form derivative verbs:—

fᵘlûs 'money'; *ʾafläs* 'became bankrupt';
ṣubḥ 'morning'; *ʾaṣbaḥ* 'was' or 'did in the morning'.

The verb *ʾaṣbaḥ* is of frequent occurrence in such phrases as *kîf ʾaṣbaḥt ilyôm* 'how are you this morning?', and *tiṣbiḥū ʿaḫair* 'good morning'[1].

There is a peculiar use of the IV in the so-called "forms of admiration"; the verb, preceded by the interrogative *mâ* 'what?' stands in the third person masculine singular of the perfect and is followed by the thing to be admired as a direct object in the accusative:—

mâ ʾajmäl izzᵘhûr 'how beautiful the flowers are!'[2];
mâ ʾaḥsänuh 'how good of him!'[3];
mâ ʾanḫafak 'how clumsy you are!'[4].

Artificial forms of the IV thems are sometimes invented from nouns and adjectives for use in this phrase:—

mâ ʾašṭân il'ôlâd 'how naughty the children are!' (from *šaiṭân* 'devil');

mâ ʾakwäs ilbint 'how pretty the girl is!' (from *kᵘweiyis* 'pretty').

[1] Literally: 'may you be in the morning in prosperity!'
[2] Literally 'what has made beautiful the flowers?'.
[3] Literally: 'what has made him good?'.
[4] Literally: 'what has made him clumsy?'.

List of common verbs.

Finite verbs:—

ʾabṭal 'abolished' *ʾaẓʿaj* 'disturbed' *ʾaṭlaq* 'divorced' *ʾamhal* 'treated'
ʾaḥraq 'burnt' *ʾaskar* 'made drunk' (a woman) with forbearance'
ʾaḥsan 'decorated'; 'promoted'; 'gave alms' *ʾaṭlaq* 'let go' (animals); 'discharged' (a gun); *ʾaẓhar* 'revealed' *ʾajʿab* 'delighted' *ʾakram* 'honoured' *ʾanʿam* 'showed favour'
ʾadrak 'overtook' *ʾamkan* 'was possible'[1] (*ʿalā* 'to')
ʾarsal 'sent' *ʾankar* 'denied'

Participles used as nouns or adjectives:—

Active:

mubhim 'vague' (of persons) *muzniḥ* 'rancid' *muẓlim* 'dark'
mudhin 'fat' (of meat) *muslim* 'Moslem'[2] *mufriṭ* 'excessive'[3]
muznib 'guilty' *mushil* 'aperient' *muflis* 'bankrupt'
muḫbir 'detective'; 'reporter' *muslim* 'greasy' *mumkin* 'possible'
muḫliṣ 'sincere' *muḍḥik* 'amusing' *muntin* 'stinking'

Passive:

mubham 'indefinite' *muḫtar* 'dangerous' *mufrad* 'isolated', 'single'

Verbal nouns:—

ʾiḫṣân 'charity' *ʾishâl* 'diarrhoea' *ʾidrâb* 'strike' (industrial)
ʾirkân 'organisation' *ʾiṣdâr* 'export' *ʾiʿlân* 'advertisement'
ʾislâm 'Islam' *ʾiṣlâḥ* 'reformation' *ʾiflâs* 'bankruptcy'

§ 7. The V Theme.

The V theme is formed by prefixing the syllable *ta-* or *it-* (vulg.) to the II theme, as in *tᵃkättäb*[4].

Perf.: *tᵃkättäb* or *tkättab* (Bêr. and Al.) or *itkättäb* (vulg.; fell. and Leb.).

The perfect is conjugated as the perfect of II theme.

Imperfect.

	Singular.	*Plural.*
3 p. m.	*yitkättäb* or *yatkättab* (Gal.)	*ʾyitkättäbū*
f.	*titkättäb*	
2 p. m.	*titkättäb*	*titkättäbū*
f.	*titkättäbī*	
1 p. c.	*ʾatkättäb* or *ʾitkättäb*	*nitkättäb*

Pres.: Sing., 3 p. m. *bⁱyitkättäb* or *bitkättäb* (vulg.);
Plur., 3 p. c. *bⁱyitkättäbū* or *bitkättäbū* (vulg.).

Impt.: *tᵃkättäb* or *itkättäb* (vulg.).

Ptcp., Act.: *mutkättib* or *mitkättib* (coll.).

(The passive participle does not occur in modern Arabic.)

Verb. N.: *tᵃkättub*.

[1] This verb, which is impersonal, often takes a personal pronominal suffix as the indirect object, as in *yumkinnî* 'it is possible for me' (vulg.).

[2] Plur: *muslᵘmîn* (coll.) and *mislmîn* or *misilmîn* (Pal., fell.). [3] Also *zâyid*.

[4] The V theme of *kätäb* occurs only in classical Arabic, where it means 'was formed in squadrons'.

In the perfect the prefixed *ta-* is often dropped, so that the V is indistinguishable from the II theme (vulg.):—

ḫallaṣ for *t^{a}ḫallaṣ* 'saved himself', 'escaped'.

In the imperfect and present as well as in the participle of the V and VI themes, if the first radical of the stem is a dental, it coalesces with the *t* of the prefix; the *t* is still written but is not sounded, the first radical being doubled by way of compensation:—

tiddäkkar 'thou rememberest'.

The classical pronunciation of the active participle is regularly retained in the word *mut^{a}ṣårrif* 'governor of a district' (called *mut^{a}ṣårrifîyäh*).

§ 8. The Meaning of the V Theme.

Primarily the V is the passive of the II theme[1]:—

ʿallam 'taught'; *t^{a}ʿallam* 'was taught', 'learnt';

kassar 'broke in pieces'; *t^{a}kassar* 'was broken into pieces'.

It also is used to express reflexive action:—

t^{a}kättäf 'folded his arms'; *t^{a}ǵassal* 'washed himself'.

Verbs derived from nouns are also often of the V theme:—

t^{a}bännäj 'inhaled chloroform' (from *bänj* 'chloroform');

t^{a}ḫammam 'took a bath' (from *ḫammâm* 'hot bath');

t^{a}naṣṣår 'became a Christian' (from *naṣrânîy* 'Christian').

The passive participle of the II and the (active) participle of the V theme are often identical in meaning:—

m^{u}raššaḥ or *mutraššiḥ* 'candidate for office'.

List of common verbs.

Finite verbs:—

t^{a}ḥassam 'smiled'	*t^{a}šarraf* 'was honoured'[2]	*t^{a}farraj* 'inspected' (*ʿalā*)	*t^{a}kallam* 'conversed'
t^{a}ḫassan 'improved'	*t^{a}ʿajjab* 'was astonished'	*t^{a}faḍḍal* 'was pleased'[3]	*t^{a}maḫḫaṭ* 'blew one's nose'
t^{a}rabbaʿ 'sat cross-legged'	*t^{a}ʿaqqab* 'was left behind'	*t^{a}qaddam* 'made progress'	*t^{a}naššaṭ* 'listened'
t^{a}zallaq 'was slippery'	*t^{a}ʿallaq* 'was hung up'	*t^{a}kabbar* 'was proud'	*t^{a}naḍḍaf* 'was cleaned'
t^{a}sammaʿ 'obeyed'		*t^{a}faṣṣad* 'bled'	*t^{a}nahhad* 'moaned'

[1] In the case of verbs which in the II theme take two accusatives, the V takes a direct object in the accusative, as in *t^{a}ḍakkart kull šî* 'I remembered everything'.

[2] Notice such uses of *šarraf* and *t^{a}šarraf* as *šarraf f^{u}lân biz^{i}yârah* 'he honoured so and so with a visit' and *t^{a}šarraf bik^{i}tûbit f^{u}lân* 'he was honoured with a letter from so and so'.

[3] Especially used in the impt. in the sense of 'please', followed by the impt. as in *t^{a}faḍḍal ḍauwiʾ-ḍḍau* 'please put on the light' or *t^{a}faḍḍal iṭfiʾ-lqandîl* 'please put out the light'.

Participles used as nouns and adjectives;—

mutḥarrik 'fidgety' *mutʿaṣṣib* 'fanatical' *mutġaffil* 'careless'
muṭṭarif 'radical', 'extremist' *mutmaddin* 'civilised' *mutfattir* 'intermittent'

Verbal nouns:—

tᵃḥaffuẓ 'reserve' *tᵃlaffuẓ* 'pronounciation' *tᵃmattuʿ* 'income-tax'
tᵃṭarruf 'extremist views' *tᵃmaddun* 'civilisation' *tᵃnaffus* 'breathing'
tᵃsarruf 'behaviour'

§ 9. The VI Theme.

The VI theme is formed by prefixing the syllable *ta-* or *it-* (vulg.) to the III theme, as in *tᵃkâtäb* 'corresponded together'.

Perf.: *tᵃkʿâtäb* or *tkâtab* (Bêr. and Al.) or *itkʿâtab* (vulg., fell. and Leb.).
Impf.: *yitkʿâtäb*.
Pres.: *bⁱyitkʿâtäb* or *bitkʿâtäb* (vulg.).
Impt.: *tᵃkʿâtäb*.
Ptcp. Act.: *mutkʿâtib* or *mitkâtib* (coll.).
(The passive participle does not occur.)
Verb. N.: *tᵃkʿâtub*.

The VI is conjugated throughout as the III theme.

§ 10. The Meaning of the VI Theme.

In the first instance the VI is the reflexive of the III theme, when it is generally used in the plural:—

ḫâṣâm 'quarrelled with'; *tᵃḫâṣâm* 'quarrelled together';
ʿâlaj 'treated medically'; *tᵃʿâlaj* 'underwent medical treatment'.

It is also used to express the possession of innate, permanent or temporary qualities:—

tᵃkâsal 'was lazy'; *tᵃmâraḍ* 'malingered'.

List of common verbs:

Finite verbs:—

tᵃbâʿad 'was far apart' *tᵃšârak* 'became partners' *tᵃʿânaq* 'embraced each other',
tᵃḥadaṯ 'conversed together' *tᵃsâʿad* 'helped one another' *tᵃʿâhad* 'agreed together'
tᵃḥâsab 'settled a reckoning together' *tᵃṣâḥab* 'became friends' *tᵃhâmal* 'was negligent'

Participles used as nouns or adjectives:—

mittâbiʿ 'successive' *mitšâbih* 'alike' *mithâmil* 'negligent'

Verbal nouns:—

tᵃḫâluf 'disagreement'; 'contravention' (of laws) *tᵃʿâluj* 'medical treatment'

§ 11. The VII Theme.

The VII theme is formed by prefixing *in-* to the simple stem, as in *inkätäb* 'was written'.

Perf.: *inkâtäb* or *inkítib* (Gal.) or *nkâtäb* (Al.).
(Conjugated as the perfect of the I theme.)

Impf.: Sing., 3 p. m. *yínkᵉtib* or *yínktib* (coll.); *yinkítib* (Al.);
Plur., 3 p. c. *yinkítbū*.

Pres.: *bᵉyínkᵉtib* or *bᵉyínktib* (coll.); *bínkᵉtib* or *bínktib* (vulg.); *biníktib* (Pal., fell.).

Impt.: Sing., 2 p. m. *ínkᵉtib* or *ínktib* (coll.);
Plur., 2 p. c. *inkítbū*.

Ptcp., Act.: *munkítib* and *mínkᵉtib* or *mínktib* (coll.).
(The passive form does not occur, its place being taken by the passive participle of the I theme.)

Verb. N: *inkᵉtâb*.

If the first radical of the stem is *m*, the *n* of the prefix may coalesce with it in all parts of the verb (coll.):—
immâšäk for *inmâšäk* 'was seized'.

If the first radical is *b*, the *n* of the prefix generally is pronounced as *m* (coll.):—
imbasaṭ for *inbasaṭ* 'he was contented, pleased'.

In the impf. and pres. many verbs take *a* instead of *i* under the second radical, especially if either that or the third radical is a guttural, emphatic consonant or *r*[1]:—
yinbᵉḫaš or *yinbᵉḥiš* 'it is dug';
yinmᵉšik or *yinmᵉšak* 'he is caught'.

The vowel of the penultimate syllable may be assimilated to the final vowel, if that is *a* (Pal., fell.):—
yinmanaʿ for *yinmᵉnaʿ* 'he is prevented', 'it is forbidden'.

§ 12. The Meaning of the VII Theme.

The VII theme, which is of very common occurrence, is regularly used as the passive of the I theme:—
ḍârab 'beat'; *inḍârab* 'was beaten';
kassar 'broke'; *inkasar* 'was broken', 'was wrecked'.

[1] The difference between *yinṣᵉraf* 'it is changed, spent' (of money) and *yínṣᵉrif* 'he decamped' (both from *inṣáraf*) should be noticed.

Another common use is permissive:—

ǵasal 'washed'; *inǵasal* 'allowed itself to be washed', 'was washable';

fataḥ 'opened'; *infataḥ* 'let itself be opened';

širib 'drank'; *inšarab* 'was drinkable'.

The following are examples of this usage:—

halqᵘmâš yinǵⁱsil 'this stuff is washable';

ilbâb mă-ʾnfatáḥš 'the door wouldn't open';

ilmaiyäh mâ bⁱyinšⁱríbš 'the water is undrinkable'.

Verbs of emotion also stand in this theme:—

inbasaṭ 'rejoiced'; *inqahar* 'became annoyed'.

List of common verbs[1].

Finite Verbs:—		
inbaʿaṯ 'was sent'	*inḫalaṭ* 'was mixed'	*inqašar* 'was peeled'
inḫaraq 'was torn'	*inṭabaʿ* 'was printed'	*inqaṭaʿ* 'ceased'
inḫaṭab 'became engaged' (of a girl)	*infakaš* 'was sprained'	*inhazam* 'escaped'
Verbal nouns:—		
inbⁱsâṭ 'rejoicing'	*inḫⁱtâl* 'dissolution', 'collapse'	*inkⁱsâr* 'wreck'; 'insolvency'

§ 13. The VIII Theme.

The VIII theme is formed by the insertion of a *t* between the first and second radicals and by prefixing a prosthetic *i*, as in *iktätüb* 'he put his name down', 'became a subscriber'.

	Perfect.	*Imperfect.*
	Singular.	
3 p. m.	*iktätüb*	*yíktitib*
f.	*iktätübit*	*tíktitib*
2 p. m.	*iktätäbⁱt*	*tíktitib*
f.	*iktätäbtī*	*tiktítⁱbī* or *tiktítbī* (coll.)
1 p. c.	*iktätäbⁱt*	*ʾáktitib* or *ʾíktitib*
	Plural.	
3 p. c.	*iktätübū*	*yiktítⁱbū* or *yiktítbū* (coll.)
2 p. c.	*iktätäbtū*	*tiktítⁱbū* or *tiktítbū* (coll.)
1 p. c.	*iktätäbnâ*	*níktitib*

[1] Very few examples are given, as the VII is in use as the passive of almost all verbs which are transitive in the I theme.

Pres.: *bʲyíktitib* or *bíktitib* (vulg.); *biktítib* (Al.).
Impt.: *íktitib*.
Ptcp., Act.: *muktätib* and *miktätib* or *miktᵃtib* (coll.);
Pass.: *muktätäb* or *miktätäb* (coll.).
Verb. N.: *iktʲtâb*.

The passive (pf.: *iktitib*; impf.: *yuktatab* or *yiktatab*) is of very rare occurrence (Pal., fell.).

In the perf. the preformative *i* is dropped by the *fällâḥîn* (Pal.):—
jtamaʿ for *ijtamaʿ* 'assembled together'.

In the impf., pres., imperat. and partic., the *i* or *a* under the second radical is generally elided when that letter is not also *t* (Pal.), although in some dialects it is always accented (Al.):—
báftkir (Pal.) for *báftikir* or *bäftíkir* (Al.) 'I reflect'.

Under certain circumstances the prefix undergoes the following changes: (i) if the first radical of the verb is *t*, *d*, *ḏ* or *ṭ*, the infixed *t* is assimilated to it:—
iṭṭálaʿ (from *ṭili*ʿ) 'pried'; 'looked up' (in a dictionary)[1].

(ii) if it is *z*, the infixed *t* becomes *d*:—
izdaḥam (from *zaḥam*) 'crowded', 'thronged'.

(iii) if it is *ṣ*, *ḍ* or *ẓ*, the infixed *t* becomes *ṭ*:—
iṣṭálaḥ (from *ṣálaḥ*) 'improved' (intrans.);
idṭárab (from *ḍárab*) 'was anxious'; 'was stormy' (of the sea).

§ 14. The Meaning of the VIII Theme.

The primary meaning of the VIII theme is reflexive:—
ǵasal 'washed'; *iǵtasal* 'washed himself';
ʿaḏar 'excused'; *iʿtaḏar* 'excused himself'.

It is also frequently used loosely for the passive:—
lizim 'was necessary'; *iltäzäm* 'was compelled';
ḥaraq 'burnt'; *iḥtaraq* 'was burnt'.

Rarely it has a putative sense:—
šibih 'was like'; *ištäbäh* 'considered like'.

It is used also in a reciprocal sense:—
šarak 'shared'; *ištarak* 'subscribed' (*fî* 'to');
jamaʿ 'collected'; *ijtamaʿ* 'gathered together', 'assembled'.

[1] Also *iṭṭallaʿ* (vulg.) or *ṭṭallaʿ* (Bêr., Al.), properly a combination of the V and VIII themes.

Often, however, it is hardly distinguishable in sense from the I theme, except that it bears the additional connotation that the action is done for or to oneself:—

kisib 'earned' and *iktäsäb* 'earned for himself';

fakar 'thought' and *iftäkar* 'thought to himself', 'reflected'.

Occasionally it is used to form derivatives from nouns:—

iṣṭâbaḥ (from *ṣubḥ*) 'he took a morning meal, drink'.

List of common verbs.

Finite verbs:—

iḫtaraz 'guarded oneself'	*iḫtaṭab* 'was betrothed' (of a man)	*iltahab* 'caught fire', 'was inflamed'
iḫtaram 'respected'	*ištaġal* 'worked'	*imtaḥan* 'examined'
iḫtaras 'noticed'	*i'taraf* 'confessed'	*imtanaᶜ* 'refused'
iḫtaraᶜ 'invented'	*iqtafal* 'was locked'	*intaḥar* 'commited suicide'
iḫtakar 'monopolised'	*iqtarab* 'approached'	*intaḫab* 'chose'
iḫtakam 'obtained a concession'	*iqtalaᶜ* 'was taken off' (of clothing); 'was extracted' (of a tooth)	*intaqal* 'was transferred'; 'emigrated'
iḫtamal 'endured'		
iḫtabar 'became experienced'		

Participles used as nouns or adjectives:—

Active:

mijtahid 'diligent'	*mirtahin* 'pawnbroker'	*miᶜtadil* 'moderate'
miḫtalif 'different'	*mištarik* 'shareholder'	*miltazim* 'contractor'

Passive:

miḫtabar 'laboratory'	*miḫtaṣar* 'abridgement'
miḫtaram 'honoured'	*mištarak* 'partner'

Verbal nouns:—

iḫtᵛrâm 'compliment'	*iḫtᵛzâk* 'short-hand'	*imtᵛḥân* 'examination' (at school)
iḫtᵛrâᶜ 'invention'	*ištᵛrâk* 'subscription'	*iltᵛhâb* 'inflammation'
irtᵛbâṭ 'communication', 'liaison'	*i'tᵛmâd* 'credit'	*intᵛhâb* 'election'

§ 15. The IX Theme.

The IX theme, which is of the form *ifᶜall*[1], is restricted to a certain class of verbs.

Singular.

	Perfect.	*Imperfect.*
3 p. m.	*ʾiḫmárr*	*yiḫmárr*
f.	*ʾiḫmárrat* (Pal.) or *ʾiḫmárrit* (Syr.)	*tiḫmárr*
2 p. m.	*ʾiḫmárrait*	*tiḫmárr*
f.	*ʾiḫmárraitī*	*tiḫmárrī*
1 p. c.	*ʾiḫmárrait*	*ʾaḫmárr* or *ʾiḫmárr*

[1] See Ch. VII, § 1 for the conjugation of verbs whose final radical is doubled.

Plural.

	Perfect.	*Imperfect.*
3 p. c.	*ʾiḥmarrū*	*yiḥmárrū*
2 p. c.	*ʾiḥmarraitū*	*tiḥmárrū*
1 p. c.	*ʾiḥmarrainâ*	*niḥmárr*

Pres.: *bᵗyiḥmárr* or *biḥmarr* (vulg.).
Impt.: *ʾiḥmárr.*
Ptcp.: Sing., m., *muḥmárr* and *miḥmarr* (coll.) or *miḥmirr* (vulg.).
Verb. N.: *ʾiḥmârr.*

In the perf. *ai* may be pronounced *ê* in those districts where this sound is permissible[1], if the final radical is a weak letter.

This form is only used for verbs expressing colours and bodily defects[2]:—

ʾizraqq 'was blue'; *iʿᵃrajj* 'became lame';
ʾismarr 'was brown', 'sunburnt'; *iqraʿ*[3] 'became bald';
ʾiṣfarr 'was yellow'; *iṭrašš* 'became dumb'.

These verbs are, however, very rare in common speech, a periphrasis with the adjective and *ṣâr* 'became', being generally employed in modern Arabic:—

ṣâr ʾaḥḍâr (for *ʾiḥḍârr*) 'became green'.

The participles are used to express the English adjectives for colours which end in *-ish*:—

miḥḍirr 'greenish'; *mizriqq* 'bluish';
mismirr 'brownish'; *miṣfirr* 'yellowish'.

§ 16. The X Theme.

The X theme is formed by prefixing *ist-* to the IV theme, as in *istäktäb* 'he asked (someone) to dictate'.

Perf.: *istäktäb.*
Impf.: *yistäktib.*
Pres.: *bᵗyistäktib* or *bistäktib* (vulg.).
Impt.: Sing., 2 p. m., *istäktib*;
Plur., 2 p. m., *istäktᵗbū* or *istäktbū* (coll.).
Ptcp., Act.: *mustäktib* or *mistäktib* (coll.);
Pass.: *mustäktäb* or *mistäktäb* (coll.).
Verb. N.: *istíktâb.*

In vulgar speech the syllable *ta* is sometimes elided, so that *istäktäb* is pronounced *iskätäb* (Dam.).

[1] See p. 22. [2] See Ch. X, § 2 and Ch. XI, § 7 for the corresponding adjectives.
[3] Written ع ر ى.

§ 17. The Meaning of the X Theme.

The primary meaning of the X theme is reflexive, especially of the (II or) IV theme:—

ḫabbar or *ʾaḫbar* 'informed'; *istaḫbar* 'enquired' (*ʿan* 'about');
ḫadam 'served'; *istaḫdam* 'made to serve himself, employed';
fihim 'understood'; *istafham* 'caused himself to understand, enquired';
qaraḍ 'lent' (money); *istaqraḍ* 'borrowed' (money).

Another common use is putative:—

istaḥsan 'considered good, approved';
istaʿjab 'considered wonderful, admired'.

List of common verbs.

Finite verbs:—

istaṭmar 'exploited' *istaʿlam* 'enquired' *istaqbal* 'welcomed'
istaḫḍar 'fetched' (*ʿan* 'after') *istanẓar* 'awaited'
istaʿjal 'hurried' *istaʿmal* 'employed' *istaṭraġ* 'vomited'
istaʿsab 'found difficult' *istaġrab* 'thought strange'

Participles:—

Active:

mistaḫḍim 'employee' *mistaʿjil* 'in a hurried'

Passive:

mistaʿmal[1] 'usual', 'ordinary'; 'at second hand'[1] *mistaqbal* 'future'

Verbal nouns:—

istiḥsân 'cheapness' *istiqbâl* 'reception' *istiḫbâr* and *istifhâm*[2] 'enquiry'

CHAPTER V. THE QUADRILATERAL VERBS.

The quadrilateral verbs, which are comparatively rare in Arabic, except among the *fällâḥîn*, are those whose simple form consists of four consonants, like *barṭal* 'bribed'.

Singular.

	Perfect.	*Imperfect.*
3 p. m.	*bárṭal*	*yibártil*
f.	*bártalit*	*tibárṭil*
2 p. m.	*barṭalt*	*tibárṭil*
f.	*barṭaltī*	*tibárṭilī*
1 p. c.	*barṭalt*	*ʾabárṭil* or *ʾibárṭil*

[1] Fem.: *mistaʿmalah* 'chamber-pot'; (also *ʾarḍîyah* and *qaṣrîyah*).
[2] Notice *ḫidmät ilistifhâmît* 'the Intelligence Corps'.

Plural.

	Perfect.	*Imperfect.*
3 p. c.	*bárṭâlū*	*yⁱbárṭⁱlū*
2 p. c.	*barṭ'âltū*	*tⁱbárṭⁱlū*
1 p. c.	*barṭ'âlnâ*	*nⁱbárṭil*

Pres.: *bîbárṭil* or *bⁱbárṭil* (vulg.).
Impt.: Sing., 2 p. m., *bárṭil*; cf. *bárṭⁱlī*;
Plur., 2 p. c., *bárṭⁱlū*.
Ptcp., Act.: *mᵘbárṭil* or *mⁱbárṭil* (coll.); *imbárṭil* (vulg.);
Pass.: *mᵘbárṭâl* or *mᵘbárṭâl* (coll.); *imbárṭâl* (vulg.).
Verb. N.: *bárṭâläh* 'bribery'; *bárṭîl* 'bribe'.

The same variations occur in the prefix of the imperf. of these verbs as in that of the II and III themes, such as *yubárṭil* (Gal.), *îbárṭil* (Syr.) or *ibarṭil* (vulg.). The prefix also of the 1st pers. sing. is often dropped when the verb is closely connected with the preceding word (coll.):—

ʾaʿṭânî ʾarbaʿ ṣifhât min šân tarjimhůn (for *ʾᵃtarjimhůn*) 'he gave me four pages that I might translate them'.

There is a variant form of the verbal noun in which *i* takes the place of *a* under the third radical, as in *tarjimäh* 'translation'.

The passive is formed by the addition of the prefix *ta-*, as in *tabárṭal* or *tᵃbárṭâl* or *tbárṭâl* (coll.) 'he was bribed', and is conjugated like the V theme.

Perf.: *tᵃbárṭâl*.
Impf.: *yitbárṭâl*.
Pres.: *bⁱyitbárṭâl* or *bitbárṭâl* (vulg.).
Impt.: *tᵃbárṭâl*.
Ptcp.: *mutbárṭâl* or *mitbarṭal* (coll.).
Verb. N.: *tᵃbárṭul*.

There is also a peculiar IV theme which occurs with quadrilateral roots only in the so-called "forms of admiration"[1].

The VII theme, which is sometimes used in place of the proper passive, is rare:—

inmásmar or *immásmar*[2] (vulg.) 'was nailed'.

[1] See ch. IV, § 5. [2] See p. 70.

There are four principal classes of quadrilateral verbs:—

(i) formed by the reduplication of two radicals, of the type *falfal*, especially for onomatopoetic verbs:—

barbar 'murmured'; *ṭaqṭaq* 'banged' (of a door);
tämtäm 'stammered'[1]; *ṭåfṭåf* 'flapped';
rafraf 'fluttered'; *qahqah* 'laughed';
zäkzäk 'tickled'; *laqlaq* 'lapped';
zälzäl 'quaked' (of the earth); *wašwaš* 'whispered';
ṭåbṭåb 'clapped'; *hamham* 'neighed'.

(ii) formed by the insertion of a fourth consonant into a triliteral root (vulg.):—

baḫwaš (from *baḫaš*) 'dug a hole'; *dômaḳ* (from *damaḳ*) 'stooped';
ḫaurab (from *ḫarab*) 'was angry'; *ṣaufar* (from *ṣafar*) 'whistled';
ḫaumal (from *ḫamal*) 'carried water';
naqwaš (from *naqaš*) 'marked with speckles'.

Several verbs of this class are alternatives to the II and V themes (vulg.; Leb.):—

bôrad (for *barrad*) 'cooled', 'refreshed' and *t^{a}bôrad* (for *t^{a}barrad*) 'was cooled', 'refreshed';

ṭaila^{ʿ} (for *ṭalla^{ʿ}*) 'brought out';

qai^{ʿ}ad (for *qa^{ʿ}ad*) 'made to sit down';

lôfaq (for *laffaq*) 'humbugged with foolish tales'.

Causative quadriliteral verbs are also formed by adding *-ā* to the root[2]:—

ṭa^{ʿ}mā (Pal., fell.) for *ʾaṭ^{ʿ}am* 'gave to eat';

farjā (coll.) and *ʾarjā* or *warjā* (vulg.) for *farraj* (Syr.) 'showed';

faršā (vulg.) for *farraš* or *ʾafraš* 'paved', 'spread' (a carpet), 'furnished' (a house).

Some bear an intensive meaning:—

baṣbaṣ (Syr. vill.) 'spied all around' from *baṣṣ* 'spied'.

Others are secondary forms of simple verbs of the I theme:—

t^{a}zaḫlaq 'slipped' from *zalaq* 'slipped'.

Compare the participle *m^{u}^{ʿ}arwaj* 'zigzag' from same root as *i^{ʿ}^{u}rajj* 'was lame'.

The verb *saqlab* 'threw down', 'turned upside down' is peculiar, in that it is formed by prefixing *sa-* to *qalab* 'upset', 'turned over'[3].

[1] Also *ta'ta'* or *tahtah* (Pal., fell.).

[2] See ch. VII, § 5, for the conjugation of verbs whose final radical is weak.

[3] Notice *maqlûb* or *saqlûb* (Pal., vulg.) 'upside down'.

(iii) formed from nouns, either in themselves quadriliteral or such through the addition of preformative or afformative consonants to the stem:—

baḫšaš (from *baḫšîš* 'gratuity'), 'gave a gratuity';
baiṭar (from *baiṭâr* 'farrier') 'was a farrier', 'shoed' (an animal);
ḫalfan (Syr.) (from *ḫalfanah* 'disagreement') 'set people at logger-heads';
salṭan (from *sulṭân* 'sultan') 'became sultan'; 'preened itself' (of a bird);
šaiṭan (from *šaiṭân* 'devil') 'was naughty';
ʿanwan (from *ʿunwân* 'address') 'addressed' (a letter);
ǵarbal (from *ǵarbâl* 'sieve') 'passed through a sieve';
masmar (from *mismâr* 'nail') 'nailed';

Compare the participle *mᵘfalfal* 'peppered' from *filfil* 'pepper'.

Some verbs occur chiefly in the V theme:—

tᵃšahwan (Syr.) (from *šahwah* 'appetite'[1]) 'was greedy' (*ʿalā* 'for');
tᵃmaǵnaj (from *ǵirij* 'coquetted') 'fluttered';
tᵃmaʿlab (from *maʿlab* 'sport') 'was amused' (*ʿalā* 'at');
tᵃmaḍḫak (from *maḍḫak* 'laughing-stock') 'mocked' (*ʿalā* 'at').
tᵃmauran (from *mârûnî* 'Maronite') 'became a Maronite'.

Others of these quadriliteral verbs are independent of any noun to which they can be referred:—

bahdal 'insulted'[2]; *ḫarmaš* 'scratched'; *zaḫraf* 'adorned';
tᵃfarkaš 'stumbled'; *qarfaṣ* 'squatted'; *tᵃmaḫmaḍ* 'gargled';
farfak (Pal., fell.) 'rubbed the hands together';
qamqaš (Pal., fell.) 'collected wood'.

(iv) coined from foreign words:—

tarjam 'translated' (from Aram. *targēm*)[3];
saukar or *sôkar* 'insured', 'registered' (from Ital. *assicurare*);
šälbän 'dressed the hair' (from Turk. *šälâbî* 'pretty', 'nice');
ṣauban or *ṣôban* 'soaped' (from Ital. *sapone*);
kartan 'kept in quarantine' (from Ital. *quarantina*);
kahrab 'electrified' (from Pers. *kahrabâyat*).

[1] Also *näfś* (Pal.) or *qâbliyih* (Syr.) 'appetite' and *ṭamaʿ* 'greed'.
[2] Or *ʿazzar* (pol.).
[3] The English word 'dragoman' is derived from this root.

CHAPTER VI. THE HAMZATED VERBS.

§ 1. Verbs whose first radical is *Hämzäh.*

(i.) The I theme.

The perfect is regular; but sometimes the Egyptian forms, in which *'a* is lost, are heard in Palestine and Syria:—

ḫaḏ (vulg.) for *'aḫaḏ* 'took'; *kal* (vulg.) for *'akal* 'ate'[1].

Locally the *hämzäh* may be replaced by *w*:—

wanis (Dam.) for *'anis* 'was familiar' (*'ilā* 'with').

The *a* following the *hämzäh* is generally lengthened by the *fällâḫîn* throughout the perfect in the two verbs *'âḏan* for *'áḏan* 'permitted' and *'âmar* for *'ámar* 'commanded'.

In the imperfect and present the *hämzäh* is usually lost and the *'älif* which bore it becomes a mere "letter of prolongation", the vowel of the prefix being *a* as in classical Arabic: thus *ya'kul* becomes *yâkul*. There is an alternative form, in which *hämzäh* is weakened to *wâw*, used by the *fällâḫîn* and only occuring in the verbs *'akal* 'ate' and *'aḫaḏ* 'took'.

In the imperative *hämzäh* is entirely dropped; in the active participle the *hämzäh* is sometimes replaced by *m* (vulg.).

Imperfect.

Singular.

	(*a*) In towns.	(*b*) Among the *fällâḫîn.*
3 p. m.	*yâḫuḏ*	*yôḫuḏ*
f.	*tâḫuḏ*	*tôḫuḏ*
2 p. m.	*tâḫuḏ*	*tôḫuḏ*
f.	*tâḫ^{u}ḏī* or *tâḫḏī* (vulg.)	*tôḫ^{u}ḏi* or *tôḫḏi*
1 p. c.	*'âḫuḏ* or *'áḫuḏ* (Al.)	*'ôḫuḏ*

Plural.

3 p. m. f.	*yâḫ^{u}ḏū* or *yâḫḏu* (vulg.)	*yôḫ^{u}ḏū* or *yôḫḏū*; *yôḫúḏin*
2 p. m. f.	*tâḫ^{u}ḏū* or *tâḫḏū* (vulg.)	*tôḫ^{u}ḏū* or *tôḫḏū*; *tôḫúḏin*
1 p. c.	*nâḫuḏ*	*nôḫuḏ*

[1] The verb *'akal* is used colloquially to mean 'swallowed' (something unpleasant) and 'caught' (what is not wanted), as in *'akal bahdalah* 'swallowed an insult' and *'akal kull iššitâ* 'caught all the rain'.

Pres.: *bʲyâḫud* or *bâḫud* (vulg.); *bʲyôḫud* or *bôḫud* and *bʲyôḫid* or *bôḫid* (fell.).

In some districts (Gal., Syr.) the *â* becomes *ậ* or *ê*, even when the second radical is a guttural:—

bʲtêḫud for *bʲtâḫud* 'thou takest'.

The *fâllâḥîn* often replace the *u* of the second syllable with *i*; this form is also used almost exclusively with pronominal suffixes, when the *i* is dropped before those which begin with a vowel:—

yôčil or *yôčul* for *yôkul* 'he eats';
yôḫduh for *yôḫʲduh* 'he takes it'.

In Aleppo, on the contrary, the vowel under the second radical is *u* in the 1st pers. sing. but otherwise *ů*; elsewhere in Syria *ů* prevails throughout.

Imperative.

Singular.	(*a*) In the towns.	(*b*) Among the *fällâḥîn.*
2 p. m.	*ḫud* or *ḫůd* (Syr., vulg.); *ḫûd* (coll.) or *ḫôd* (Pal., vulg.; Syr., coll.)	*ḫud*
f.	*ḫúdi* or *ḫ'ûdī* (Syr., vulg.); *ḫûdi* (vulg.) or *ḫôdī* (Pal., vulg.; Syr., coll.)	*ḫúdī*
Plural.		
2 p. m.	*ḫúdū* or *ḫ'ûdū* (Syr., vulg.); *ḫûdū* (vulg.) or *ḫôdū* (Pal., vulg.; Syr., coll.)	*ḫúdū*
f.		*ḫúdin*

The *fällâḥîn* substitute *i* for *u* in the imperative of *ʾakal* 'ate': sing.: *čil* (m.), *čílī* (f.); plur.: *čílū* (m.), *čílin* (f.).

Ptcp, Act.: *ʾâḫid* or *ʾâḫid*, *ʾêḫid* (Al.) and *mâḫid* (Syr., vulg.) or *mâḫid*, *mêḫid* (Pal., fell.).

Pass.: *maʾḫûd* or *mâḫûd* (coll.) and *mâḫûd*, *mêḫûd* (Pal., fell.).

From *ʾakal* 'ate' there also occurs a rare form of the act. ptcp., *môčil* (fell., loc.).

Verb. N.: *ʾaḫd*.

From *ʾakal* 'ate' there occurs, beside the usual verbal noun *ʾakl*[1], a rare local form *ʾôkl* (Gal.).

[1] The distinction in meaning between *ʾakl* 'meal' and *maʾkûlât* 'food' should be observed.

In most other verbs of this class the *hâmzäh* is preserved in correct speech, though sometimes dropped colloquially (vulg.); examples are (1) *ʾazan* 'permitted', *ʾamal* 'hoped' and (2) *ʾamar* 'commanded:—

(1) *ʾazan* 'permitted'.

Impf.: *yaʾzin* or *yâzin* (vulg.).
Pres.: *biyaʾzin* or *biyiʾzin*; *baʾzin* or *biʾzin* (vulg.); *bâdin* (fell.).
Impt.: *aʾzin* or *iʾzin*; *azin* (vulg.) or *ʾâdin* (fell.).
Ptcp., Act.: *ʾâzin*;
Pass.: *maʾzûn* or *mâzûn* (vulg.).
Verb. N.: *ʾizn*.

(2) *ʾamar* 'commanded'.

Impf.: *jaʾmur* or *yuʾmur*; *yâmir* (fell.).
Impt.: *uʾmur* or *umur* (vulg.); *ʾâmir* (fell.).
Ptcp., Act.: *ʾâmir*; Pass.: *maʾmûr* or *mâmûr*[1] (vulg.).
Verb. N.: *ʾamr*.

(ii.) Derived themes.

The II theme is regular, except that when *hämzäh* follows *u* it is written over a *w* instead over *ʾälif*. In the perfect the initial *hämzäh* is vulgarly changed into *w* (Syr.)

Perf.: *ʾakkad* or *wakkad* (Syr., vulg.) 'assured'.
Impf.: *yiʾakkid*.
Ptcp., Act.: *muʾakkid*; Pass.: *muʾakkäd*.
Verb. N.: *taʾkîd* or *tâkîd* (coll.).

List of common words.

Finite verbs:—

ʾaddab 'educated' *ʾazzan* 'called to prayer' *ʾallaf* 'lay with' (a woman)
ʾaḫḫar 'made late', 'detained' *ʾarraḫ* 'chronicled', 'dated'

Participles:—

Active: *muʾazzin* 'muezzin' *muʾallif* 'editor'
Passive: *muʾaddab* 'educated', 'polite'.

Verbal nouns:—

târîḫ 'date', 'history'.

In the III theme, which is very rare, *hämzäh* is replaced by *w* sometimes in the perfect (vulg.) and usually after a prefix (coll.).

Perf.: *ʾâḫad* or *wâḫaḍ* (vulg.) 'blamed'[2]
Impf.: *yiʾâḫid* and *yiwâḫiḍ* (coll.).

[1] Notice *maʾmûr* or *mâmûr* 'in charge' (*ʿalā* 'of'); 'an official'.

[2] Notice the phrases *lâ tiwâḫidnî* 'don't blame me' (*viz.* 'it's not my fault'), and *ġair miwâḫaḍäh* 'without offence' (*viz.* 'no offence meant').

Ptcp., Act.: *mu'âḥiḍ*, *mi'âḥiḍ* or *miwâḥiḍ* (coll.).
Verb. N.: *mu'âḥaḍah*, *mi'âḥaḍah* or *miwâḥaḍäh* (coll.).

The verbs *'âjar* 'let for hire' and *'âman* 'believed' are similarly conjugated.

The IV theme is even rarer than the III theme; it only occurs as borrowed from classical Arabic, in the impf. *yûmin* (pol.) for *yi'âmin* (vulg.) and ptcp. act. *mu'min* (pol.) or *mûmin* (coll.) for *mu'âmin* (vulg.) from *'âman* 'believed'. The verbal noun *'îmân* 'belief' has entirely displaced that of the III theme.

A rare ptcp. is *mûriṭ*[2] 'in rags'.

The V theme is regular throughout, the *hämzäh* being treated as a strong consonant. Both forms *ta'akkad* and *it'akkad* 'was confirmed', 'convinced himself', are in use.

List of common verbs.

ta'ajjar 'hired out' *ta'assaf* 'was sorry (*'alā* 'for') *ta'ammal* 'hoped' (*'alā* 'for')
ta'aḫḫar 'was late' *ta'allam* 'was pained' (*'alā* 'at')

The VI theme hardly occurs, except in *ta'ânas* 'was pleased' and *ta'âmar* 'took counsel together'.

The VII theme does not occur.

The VIII theme also is of very rare occurrence. In it the *t* is doubled to compensate for the loss of the *hämzäh*, so that *i'tákal* becomes *ittâkal* 'was edible'[2]; but in the verbal nouns the *i* of the prefix coalesces with the *hämzäh* to form *î*.

Perf.: *ittâkäl*. Impf.: *yittâkil*.
Ptcp., pass.: *mittâkäl*. Verb. N.: *îti'kâl*.

Almost the only other examples of the finite verb are *ittâḫaḍ* 'was taken', *ittâdab* 'was educated' and *ittâlaf* 'was on friendly terms'[2], and of the verbal noun *îti'lâf* 'agreement'; 'liberal party'.

The X theme, which takes the form *ista'zan* or *istâzan* (vulg.) 'asked permission', is conjugated throughout as in the strong verb.

List of common words.

Finite verbs:—
ista'jar 'hired' *ista'hal* 'deserved'
Participles:—
Active: *mista'jir* 'tenant' Passive: *mista'jar* 'hired'
Verbal noun:—
istîdân 'furlough'.

[1] From *'irṭ* 'old clothes'.
[2] The lengthening of the *a* in these verbs is exceptional.

§ 2. Verbs whose middle radical is *Hämzäh.*

Only two verbs of this class survive in modern Arabic: *sa'al* 'asked' and *yi'is* 'despaired'[1].

The verb *sa'al* is conjugated almost regularly, except that the *hämzäh* is often almost inaudible:—

Perf.: *sa'al* or *sa'l* (Gal.).
Impf.: *yis'al* or *îs'al* (Syr., vulg.). Impt.: *is'al* or *s'al.*
Ptcp., Act.: *sâ'il* or *sâyil*; Pass.: *mas'ûl*[2].
Verb. N.: *su'âl.*

The *fällâḥîn* use this verb mostly in the III theme, where *y* replaces the *hämzäh*:—

Perf.: *sâyäl*[3]. Impf.: *yisâyil.*
Pres.: *bisâyil*[4]. Impt.: *sâyil.*

In *yi'is*, which is hardly used in common speech, the perfect is regular. In the imperfect and present the initial *y* of the root coincides with the *i* of the prefix to form *î.*

Imperfect.

Singular.		*Plural.*
3 p. m. *yî'as*	}	*yî'asū*
f. *tî'as*		
2 p. m. *tî'as*	}	*tî'asu*
f. *tî'asī*		
1 p. c. *'aî'as* or *'î'as*		*nî'as*

Pres.: *biyî'as* or *bî'as.*
Impt.: Sing., 2 p. m., *î'as*; Plur., 2 p. c., *î'asū*;
f., *î'asī.*
Ptcp., Act.: *yâ'is*; Pass.: *mai'ûs.*
Verb. N.: *ya's* or *yâs* (vulg.).

§ 3. Verbs whose final radical is *Hämzäh.*

These verbs have been assimilated in modern Arabic to those whose final radical is a weak letter[5].

[1] The forms with complete aphaeresis of *hämzäh,* like *sal, yisal,* and *yiis, yîas,* and so on, which are sometimes given, are open to doubt.

[2] Notice *mas'ûl* 'responsible' (*'alā* 'for').

[3] In the 1st pers. plur. *sâyannâ* (fell.) for *sâyalnâ,* by assimilation of the final *l* to the following *n,* is recorded.

[4] Notice the common phrase *mâ biyis'alš* or *mâ bis'alš* (vulg.) or *mâ bisâyilš* 'it doesn't matter'.

[5] See ch. VII, § 5.

CHAPTER VII. THE WEAK VERBS[1].

§ 1. Assimilated Verbs.

Verbs whose first letter is weak, namely *w* or, in one instance, *y*, are known as "assimilated" verbs. The perfect and participles are regular; but the perfect of the form *fiʿil* is often vulgarly vocalised *fuʿil* under the influence of the *w*, as in *wiṣil* or *wuṣil* (vulg.) 'arrived'. When the accent does not fall on the first syllable, the *w* is commonly dropped (vulg.):—

iṣílt, uṣílt (vulg.) for *wiṣílt* or *wṣilt* (Pal., fell.) 'thou hast arrived';
iṣíltū, uṣíltū (vulg.) for *wiṣíltū* or *wṣilt* (Pal., fell.) 'you have arrived'.

In the imperfect and present either the weak letter is retained and treated as a mere letter of prolongation (coll.), as in *yûqaʿ* from *waqaʿ* 'fell' and *yîbäs* from *yibis* 'was dry', or, as in classical Arabic, the weak letter is dropped (class.), as in *yaqaʿ* from *waqaʿ* 'fell'. The first form is preferred colloquially, especially in Syria, the second by *fällâḥîn* generally.

(*a*) With imperfect in *a*:—
wiṣil or *wuṣil* (vulg.) 'arrived'.

Imperfect.

Singular.

	Classical.	Local.	Colloquial.
3 p. m.	*yaṣal*	or *yiṣal* (Al.)	*yûṣal*
f.	*taṣal*	or *tiṣal* (Al.)	*tûṣal*
2 p. m.	*taṣal*	or *tiṣal* (Al.)	*tûṣal*
f.	*taṣalī*	or *tiṣalī* (Al.)	*tûṣalī*
1 p. c.	*ʾaṣal* (Pal.)	or *ʾíṣal* (Syr.)	*ʾauṣal* (Pal.), *ôṣal* (Pal., vulg.), or *ʾûṣal* (Syr.)

Plural.

3 p. c.	*yaṣalū*	or *yiṣalū* (Al.)	*yûṣalū*
2 p. c.	*taṣalū*	or *tiṣalū* (Al.)	*tûṣalū*
1 p. c.	*naṣal*	or *niṣal* (Al.)	*nûṣal*

[1] The 2nd and 3rd pers. fem. plur., which are in use among the *fällâḥîn*, as in the regular verb, will no more be given in the paradigms.

Present.

Singular.

3 p. m. { *bⁱyaṣal* or *baṣal* (fell.) and *biṣal* (Al.); *bⁱyûṣal* (coll.) or *bûṣal* (vulg.).

1 p. c. { *baṣal* (fell.); *bauṣil* (Pal., coll.), *bôṣal* (Pal., vulg.) or *bûṣal* (Syr., coll.).

The *fällâḥîn* use chiefly the forms *yaṣal* and *baṣal*, but they sometimes substitute an alternative form, in which the final *a* is lengthened to *ê*, namely *yaṣêl* and *baṣêl* respectively. In Galilee the form varies between the *yíṣal* and *yúṣal*.

Imperative.

	Singular.	*Plural.*
2 p. m.	*ûṣal* or *iṣal* (fell.)	{ *ûṣalū* or *iṣalū* (fell.).
f.	*ûṣalī* or *iṣalı* (fell.)	

In Galilee the form *wᵃṣâl* predominates.

Ptcp., Act.: *wâṣil* 'arriving'; Pass.: *mauḍûʿ* 'placed'[1].
Verb. N.: *wᵘṣûl*.

(*b*) With imperfect in *i*:—

waṣâf 'described'.

Impf.: *yaṣif* and *yûṣif* (coll.) or *yôṣif* (Pal., fell.).
Pres.: *bⁱyaṣif* or *baṣif* (loc.); *bⁱyûṣif* (coll.) or *bôṣif* (Pal., fell.); *bûṣif* (vulg.).
Impt.: *ûṣif* or *wᵃṣâf* (Gal.).

To avoid the weak forms the II theme is often used in Galilee, as in *wáqqif* 'stand still!' (impt.).

Ptcp., Act: *wâṣif*; Pass.: *mauṣûf*.
Verb. N.: *waṣf*[2].

The verbs *wajad* 'found' and *walad* or *wilid* (coll.) 'bare' (a child)[3] have a passive of the I theme in use:—

Perf.: *wijid* 'was found'; *wilid* 'was born'.
Impf.: *yûjad* 'is found'; *yûlad* 'is born'.

Among the *fällâḥîn* (Pal.) the active participle also of *wilid* has usually a passive meaning, namely *wâlid* 'born'.

[1] Also 'contents' (of a book).

[2] The verbal noun *waṣf* 'describing' is to be distinguished from the noun *ṣifäh* 'description'.

[3] Verb. N.: *wⁱlâdah* 'birth', which must be distinguished from *mîlâd* 'birthday'.

The II theme is generally preferred throughout in the case of *wilid* 'gave birth' to the I theme, which is likely to be confused with the passive. Otherwise the VII theme is used to express the passive.

List of common verbs.

(i) Form *faʿal*; impf.: *yifʿal*.
wajaʿ 'hurt' *waram* 'was swollen' *waqaʿ* 'fell'[1] *waqaf* 'stood'[2]

(ii) Form *faʿal*; impf.: *yifʿil*.
wajad 'found'[3] *waʿad* 'promised' *waḍaʿ* 'placed', 'put'[4]

(iii) Form *fiʿil*; impf.: *yifʿal*.
wiriṯ 'inherited'[5] *wiḫil* 'fell in with', 'was entangled' *wisiʿ* 'was wide'

The only verb whose initial radical is *y* is *yibis* 'was dry'; as in the case of *w*-verbs, the initial *y* is lost in the perfect when the accent does not fall on the first syllable (Pal., vulg.):—

yibsät 'she is dry', but *ibíst* (for *yibíst* 'thou art dry').

Impf.: Sing., 3 p. m., *yîbäs* or *îbäs* (Syr., vulg.);
1 p. m., *ʾaibäs* (Pal.) or *ʾîbäs* (Syr.).
Pres.: *bᵊyîbäs* or *bîbäs* (vulg.).
Impt.: *îbäs*. Ptcp., Act.: *yâbis*[6].

§ 2. The Derived Themes.

In the II, III, V, VI, VII and X themes the *w* or *y* is throughout a strong consonant, and the conjugation is therefore regular.

List of common verbs.

II. Finite verbs:—
(*a*) *wabbaḫ* 'blamed' *wassaḫ* 'dirtied' *waffar* 'spared' (time, pains)
waǰǰaʿ 'pained' *wassaʿ* 'enlarged'
waḫḫal 'muddied' *waṣṣal* 'escorted'; 'led' (of a road)[7] *waqqaf* 'stopped'[8]
waddaʿ 'took leave of' *wallaʿ* 'kindled'
(*b*) *yabbas* 'dried' *yattam* 'made orphans'
yassar 'prospered' (trans.) *yaqqan* 'made sure'

Participles:—
Pass.: *mᵘwaqqat* 'temporary' *mᵘwaqqaf* 'under arresst'

[1] Also *wiʾʾaʿ* and *wiʾʾiʿ*; verb. n.: *wᵘʾʾûʿ* 'event'.
[2] Also *wiʾʾif*; verb. n.: *wᵘʾʾûf* 'pause'. [3] Verb. n.: *wᵘǰûd* 'existence'.
[4] Also impf.: *yôḍiʿ* (Pal., fell.). [5] Verb. n.: *wirṯäh* 'inheritance'.
[6] Both 'dry' and 'stale' of food.
[7] Used absolutely, as in *haddärb lᵉwên bitwaṣṣil* 'where does this road lead?'.
[8] Both transitive and intransitive (vulg).

III. Finite verbs:—

*wâja*ʿ 'accosted', 'confronted' *wâʿad* 'promised'
wârab 'made to slope' *wâfaq* 'agreed with'; 'was suitable'

V. Finite verbs:—

tᵃwassaḥ 'was dirtied' *tᵃwaḥḥaš* 'was uncivilised' *tᵃwakkal* 'became trustee'
tᵃyabbas 'became rigid' *tᵃyattam* 'became an orphan' *tᵃyassaq* 'was confiscated'

Participle:—

Act.: *mitwaḥḥiš* 'uncivilised'

Verbal noun:—

tᵃwaḥḥuš 'savagery'

VI. Finite verb:—

tᵃwâdaʿ 'took leave of one another'.

Participle:—

Act.: *mitwâṣil* 'coherent; *mitwâḍiʿ* 'modest'

Verbal noun:—

tᵃwâḍuʿ 'modesty'

VII. Finite verb:—

inwajad 'was founds' *inwaṣaf* 'was described'[1]

The IV theme occurs only in a very few words (Pal., fell.), such as *ʾôjaʿ* 'pained', *ʾôjah* 'came', *ʾôdaʿ* 'deposited', 'took leave of' and *ʾôʾʾad* 'lit' (a fire), for which the II theme is usually employed.

The conjugation of *ʾôjaʿ* 'pained' is given below:—

Impf.: *yôjiʿ*. Pres.: *bôjiʿ*.

Ptcp., Act.: *mûjiʿ* or *môjiʿ* 'painful'; Pass.: *môjaʿ* 'pained'.

Another ptcp. in common use is *mûḥil* 'muddy'.

The verb. n. hardly occurs, except in *ʾîrâd* 'income' from *warad* 'came in' (of money).

In the VIII the *w* assimilated to the infixed *t*, which is doubled, as in *ittáfaq* 'agreed' (from *wafaq*):—

Impf.: *yittᶦfiq* or *yittfiq* (fell.).

Ptcp., Act.: *mittᶦfiq* or *mittfiq* (fell.).

Verb. N.: *ittᶦfâq* 'agreement'; 'coincidence'.

List of common words.

Finite verbs:—

ittaḥad 'was united' *ittasaḥ* 'was dirty' *ittaḍaʿ* 'humbled himself'
ittazan 'was weighed' *ittaṣal* 'communicated with' *ittakal* 'relied' (*ʿalâ* 'upon')

Verbal noun:

ittᶦḥâd 'union'; 'unionist party' *ittᶦṣâf* 'distinction' (*bi* 'in')

Of the X theme almost the only example is the passive participle *mistauṣaf* 'dispensary'.

[1] Impf.: *yinwaṣif* and *yinwaṣaf* (vulg.).

§ 3. The Hollow Verbs.

The "hollow verbs" are those in which the middle radical is weak; they are of two kinds: (i) those in which it is *w* and (ii) those in which it is *y*.

(i.) The verbs with *w* are subdivided into *a*-verbs (of the form *faʿal*; impf.: *yifʿal*) and *i*-verbs (of the form *fiʿil*; impf.: *yifʿal*); the latter are very rare.

(*a*) Form *faʿal*.

In the perfect of these verbs *â* is written in the simple form and before suffixes beginning with a vowel, as in *šawaf*, which becomes *šâf* 'he saw'; elsewhere the vowel is shortened to a short *u* or *i* (vulg.), whereby *šawaft* becomes *šuft* or *šift* (fell.). In the imperfect the original *w* is retained, but it is treated as a "letter of prolongation" before *u*, so that *yišwuf* becomes *yišûf*. In the participle *w* becomes *y* owing to the *i*, which causes *šâwif* to become *šâyif*.

	Perfect.	*Imperfect.*
Singular.		
3 p. m.	*šâf*	*yišûf* and *îšûf* (Syr.) or *išûf* (vulg.)
f.	*šâfät* (Pal.) or *šâfit* (Syr.)	*tišûf*
2 p. m.	*šuft* or *šufit*	*tišûf*
f.	*šúftī*	*tišûfī*
1 p. c.	*šuft* or *šufit*	*ʾašûf* (Pal.) or *ʾišûf* (Syr.)
Plural.		
3 p. c.	*šâfū*	*yišûfū* and *îšûfū* (Syr.) or *išûfū* (vulg.)
2 p. c.	*šúftū*	*tišûfū*
1 p. c.	*šúfnâ*	*nišûf*

Pres.: Sing., 3 p. m. *bîšuf* (Syr.) or *bišûf* (Pal.) or *bušûf* (Jer.; Pal., fell.);
2 p. m. *bitšûf*;
1 p. c. *bašûf* (Pal.) or *bišûf*, *bišûf* (Syr.).

Impt.: Sing., 2 p. m. *šuf* (class.) or *šûf* (coll.); Plur., 2 p. c. *šûfū*;
f. *šûfī*.

Ptcp., Act.: *šâʾif* (class.) or *šâyif* (coll.). Verb. N. *šôf* or *šûf* (vulg.).

In the perfect the *fällâḥîn* usually weaken short *u* into short *i*:—

šíftū for *šúftū* 'you saw'.

(*b*) Form *fiʿil*.

The rule in the perfect is the same as in the previous class, except that the vowel is *i* instead of *u* before affixes beginning with a consonant. In the imperfect *w*-bearing *a* becomes *ʾälif* of prolongation, so that *yinwam* becomes *yⁱnâm* 'he sleeps'.

	Perfect.	*Imperfect.*
Singular.		
3 p. m.	*nâm*	*yⁱnâm* and *înâm* (Syr.) or *inâm* (vulg.)
f.	*nâmät* (Pal.) or *nâmit* (Syr.)	*tⁱnâm*
2 p. m.	*nimt* or *nimⁱt*	*tⁱnâm*
f.	*nímtī*	*tⁱnâmī*
1 p. c.	*nimt* or *nimⁱt*	*nⁱnâm*

The remaining persons of these tenses are conjugated according to the preceding paradigm with the necessary changes in the vowels.

Pres.: *bînâm* (Syr.) or *bⁱnâm* (Pal.).
Impt.: *näm* (class.) or *nâm* (coll.).
Ptcp., Act.: *nâʾim* (class.) or *nâyim* (coll.). Verb. N.: *nôm*.

(ii.) In the perfect *i*-verbs take *i* where the preceding class takes *u* or *a*, and in the imperfect and derived form *î* where the latter takes *û* or *â*, so that *jayab* becomes *jâb* 'he brings', *jiyibt* becomes *jibt* and *yijyib* becomes *yⁱjîb*.

In the perfect the short *i* sometimes becomes *u* in the neighbourhood of an emphatic consonant, as in *ṣurt* (vulg.) for *ṣirt* 'thou hast become'.

	Perfect.	*Imperfect.*
Singular.		
3 p. m.	*jâb*	*yⁱjîb* and *îjîb* (Syr.) or *ijîb* (vulg.)
f.	*jâbät* (Pal.) or *jâbit* (Syr.)	*tⁱjîb*
2 p. m.	*jibt* or *jibⁱt*	*tⁱjîb*
f.	*jibtī*	*tⁱjîbī*
1 p. c.	*jibt* or *jibⁱt*	*ʾajîb* (Pal.) or *ʾijîb* (Syr.)
Plural.		
3 p. c.	*jâbū*	*yⁱjîbū*
2 p. c.	*jíbtū*	*tⁱjîbū*
1 p. c.	*jíbnâ*	*nⁱjîb*

Pres.: *bîjib* (Syr.) or *bʲijîb* (Pal.).
Impt.: *jib* (class.) or *jîb* (coll.).
Ptcp., Act.: *jâ'ib* (class.) or *jâyib* (coll.). Verb. N.: *jüyübân.*

The vowel *â or* *û* becomes *ê,* wherever it occurs, in the dialect of Aleppo. The medial vowel of the root, when long, is shortened before the preposition *la* 'to', and before the enclitic *-š,* in which case a helping *i* is frequently inserted, and when a pronominal suffix removes the tone from it:—

"ăl lî 'he told me'; *ṣăr lûh* 'it happened to him';
'a"ŭl lak 'I'll tell you'; *jĭb lî* 'bring me';
mâ nămš or *mâ nămʲiš* 'he didn't sleep';
lâ tʲḫăfš or *lâ tʲḫăfʲiš* 'don't be afraid';
šʲâfuh 'he saw him', but *šäf'ûh* 'they saw him';
j'âbat 'she brought', but *jäbáthâ* 'she brought her'.

The *fällâḥîn* distinguish the 1st and 2nd pers. sing. of the perfect of *u*-verbs and *i*-verbs by inserting a helping vowel in the latter, but not in the former class, saying *jíbʲit* 'I brought' but *"ult* 'I said'.

In the imperfect the prefix of the 3rd pers. masc. sing. and plur. and of the 1st pers. sing. is often lost in conversation, especially when it is in immediate dependence on the preceding word (coll.):—

mâ "idir nâluh (for *yʲnâluh*) 'he could not obtain it';
büddî zûr (for *'azûr*) *ṣâḥʲbî* 'I want to visit my friend'.

This happens frequently after *u* 'and' (vulg.), as in *uṣîr* for *uyʲṣîr* 'and he begins'. Similarly the *'i* of the 1st person singularly is more often elided than not in Damascus.

In the persons beginning with *t* the vowel under the prefix is sometimes *a,* especially before a guttural, emphatic consonant or *r,* as in *tᵃrûḥ* (Gal.) for *tʲrûḥ* 'thou comest'. In common speech the vowel of the prefix generally is almost, if not quite, inaudible, with the result that a prosthetic *'älif* is vulgarly added, especially when the preceding word ends in a consonant:—

itšûf (vulg.) for *tšûf* (*tʲšûf*) 'thou seest';
inšûf (vulg.) for *nšûf* (*nʲšûf*) 'we see'.

A few verbs take either *û* or *â* in the imperfect, present and imperative:—

ʾanâ ʾaʷṣar minnak mâ bⁱṭulš (or *bⁱṭalš*) *râsak* 'I am shorter than you'; I don't reach your head'.

In the 2nd pers. fem. plur. the *fullâḥîn* preserve the original short vowel, which they accent:—

šúfin 'see' (f.); *yⁱnâmin* 'they (f.) sleep'; *tⁱjíbin* 'you (f.) bring'.

The vowel *i* is frequently dropped, as in *ṣirn* or *ṣirin* 'become' (f.).

In the active participle, the original *w* is preserved only in the case only of *ʿâwiz* (or *ʿâyiz*) from *ʿâz* (impf.: *yⁱʿûz*) 'wanted'. The participle passive only occurs in *mabyûʿ* 'sold' (from *bâʿ* 'sold'; impf.: *yⁱbîʿ*; verb. n.: *baiʿ*), *mädyûn* 'in debt' (from *dân* 'borrowed'; impf.: *yⁱdîn*; verb. n.: *dain*); otherwise the VII theme is used for the passive. The word *mízuk* (from *zâk*; impf.: *yⁱzîk*) 'nicely dressed', 'pretty' (Pal., fell.) is irregularly formed.

The verbal nouns chiefly are of two forms:—

daur (*ô*)[1] or *dawarân* from *dâr* (impf.: *yⁱdûr*) 'turned round';

ġaib (*ê*)[1] or *ġayabân* from *ġâb* (impf.: *yⁱġîb*) 'was absent'.

List of common verbs, with their verbal nouns.

Class ia:—

bâs (*baus*) 'kissed'
jâz (*jᵃwâz*) 'was permitted'[2]
jâʿ (*jauʿ*) 'was hungry'
dâḫ (*dauḥah*) 'became dizzy'
ḏâb (*dawabân*) 'melted'
dâq (*ḏauq*) 'tasted'
râḥ (*rᵃwâḥ*) 'went'; 'was current' (of coins)
zâr (*zⁱyârah*) 'visited'
sâs (*sⁱyâsah*[3]) 'tended' (animals); 'was tactful'
sâq (*sauq*) 'drove'
ṣâm (*ṣaum*) 'fasted'
ʿâd (*ʿaud*) 'did again'
fât (*faut*) 'entered'[4]
qâd (*qaud*) 'led'[5]
qâl (*qaul*) 'said'
qâm (*qaum*) 'arose'
fâr (*faur*) 'boiled over'[6]
kân (*kaun*) 'was'
lâk (*lauk*) 'chewed'
lâm (*laum*) 'blamed'
mât (*maut*) 'died'
hâr (*haur*) 'fell down'

Class ib:—

bât (*bait*) 'passed the night'
ḫâr (*ḫair*) 'was embarrassed', 'lost the way'
ḫâf (*ḫauf*[7]) 'feared'
ġâr (*ġair*) 'was jealous' (*ʿalā* 'of')
nâl (*naul*) 'obtained', 'attained'
kâd (*kaud*) 'was near to'[8]

[1] The pronounciation varies with the nature of the neighbouring consonants and with the district; (see pp. 20—22). [2] Ptcp., Act.: *jâyiz* (also *masmûḥ*) 'lawful'.

[3] Both 'tending' and 'tact' and also 'politics'; from the ptcp. act. *sâyis* is derived the Anglo-Indian word "syce" 'groom'. [4] Notice *fût* 'come in!'

[5] Ptcp. act.: *qâyid* 'commander-in-chief'. [6] Both literally and metaphorically.

[7] This verbal noun, preceded by *yâ* 'Oh!', is used in an exclamatory sense in aposiopesis, as in *ilmarah inḍîfah bass ʿaqlâthâ yâ ḫôf* 'the woman's pretty, but her intelligence—Oh! horrors!'.

[8] Perf.: *kutt* (*kudt*) or *kitt* (*kidt*); it is used to mean 'was on the point of', followed by the imperfect, as in *kâd yⁱḍûq ilmaʾkûlât* 'he was on the point of tasting the food'.

Class ii:

zâd (*zʿyâdah*) 'increased'
sâʿ (*ṣaiʿ*) 'coutained'
šâl (*šail*) 'removed'
ṣâḥ (*ṣʿyâḥ*) 'cried out'
ṣâr (*ṣairûrah*) 'became'; 'began'
ḍâʿ (*ḍʿyâʿ* or *ḍayaʿân*) 'was lost'
ḍâq (*ḍayaqân*) 'was narrow'
ṭâb (*ṭaiḅ*) 'was in good health'; 'became well'
ṭâr (*ṭayarân*) 'flew'
ʿâr (*ʿʿyârah*[1]) 'lent'
ʿâš (*ʿaiš*) 'lived'
fâq (*fayaqân*) 'woke up'
qâs (*qaiṣ*) 'measured' (surface)
kâl (*kail*) 'measured' (capacity)
lâq (*laiq*) 'was proper', 'fitted' (of clothes)

§ 4. The Derived Themes.

In the II, III, V, VI and IX themes *w* and *y* are treated as strong consonants, and these forms are conjugated regularly, except that in the II and V the doubling of the consonant gives rise to a diphthong[2].

List of common verbs.

II. Finite verbs:—

ḥauwal 'alighted'; 'put in'
ḥauwaṭ 'encircled'
dauwar 'turned round'; 'wound up' (a watch)
rauwaj 'hurried' (Leb.)
sauwad 'blackened'
ṣauwat 'voted'
ṣauwar 'painted'; 'photographed'
ṭauwal 'lengthened'
ʿauwaḍ 'compensated'
ʿauwaq 'prevented'
fauwat 'brought in'
qauwas 'shot'
qauwam 'valued' (property)
kauwam 'heaped up'
lauwan 'coloured'
mauwat 'murdered'
hauwar 'let fall'
baiyaḍ 'whitened'
ḥaiyar 'embarrassed'
ḥaiyak 'knitted'
ḥaiyaṭ 'sewed'
ḥaiyal 'galloped'
zaiyan 'adorned'
ḍaiyaʿ 'lost'[3]
ḍaiyaf 'entertained' (guests)
ṭaiyab 'made better', 'cured'
ṭaiyar 'caused to fly'; 'discherged'[4]
ʿaiyad 'celebrated' (feast)
ʿaiyaṭ 'shouted'
ʿaizan 'appointed'
ġaiyar 'changed'
faiyaq 'awakened', 'called'
kaiyas 'rubbed'
laiyan 'softened' (by fire)

Participles:—

Active:

mᵘṣauwir 'photographer'
mᵘzaiyin 'hairdresser'
mᵘġaiyim 'cloudy', 'foggy'

Passive:

mᵘḥauwaṭah (Naz.) 'terrace'[5]
mᵘdauwar 'round'
mᵘrauwas 'pointed'
mᵘžauwaš (Leb., Dam.) 'ill'[6]
mᵘʿauwad 'accustomed' (*ʿalā* 'to')

Verbal noun:—

tirwîqah 'breakfast'
tašwîš (Leb., Dam.) 'illness'[6]

[1] Also *ʿirah* (vulg.).

[2] The various forms assumed in the different dialects by the prefixes of the imperfect and present, which are the same as those in other verbs, and the variations in the prefixes of the V and VI, which follow those recorded under the strong verb, will henceforward be omitted.

[3] Or *ḍauwaʿ* (Leb.).

[4] Employed euphemistically in the phrase *ṭaiyar maiyah* for the regular verb *bâl* (impf.: *yʿbûl*; verb. n.: *bôl*) 'made water'.

[5] Elsewhere *ḥᵃzîr*.

[6] Elsewhere *mᵃrîḍ* 'ill' and *maraḍ* 'illness'.

The verb *râḥ* 'went' is peculiar in having two forms of the II theme, one with medial *y* and a second, incorrectly formed, with medial *w*, marked by a distinction in meaning: *raiyaḥ* 'gave rest to'; 'allayed'; 'obliged' and *rauwaḥ* 'went home'; 'leaked'; 'squandered' (money); 'lost' (a chance).

III Finite verbs:—

jâwab 'answered'	*sâwam* 'bargained with'	*qâwal* 'employed on piece-work'
dâwam 'persevered'	*šâwar* 'consulted'	
(*ʿalā* 'in')	*ṭâwaʿ* 'obeyed'	*nâwal* 'handed round'
bâyaʿ 'swore allegiance to'	*dâyan* 'lasted' (of clothes)	*lâyan* 'made smooth', 'polished'
zâyad 'sold by auction'	*lâyam* 'fitted' (of clothes)	

Participles:—

Active: *mᵘqâwil* 'contractor'

Verbal noun:—

mᵘzâyadah 'auction' *mᵘṭâwaʿah* 'obedience'

In the imperfect, present and imperative of the II and III themes, the weak letter is generally lost before suffixes which begin with a vowel:—

šaúwif (m.), but *šaúwfī* (f.) 'show';

šauwífhum 'show (m.) them', but *sauwf'înî* 'show (f.) me'.

V. Finite verbs:—

tᵃzawwaj 'was married'	*tᵃšawwaš* (Leb., Dam.) 'was ill'[1]
tᵃʿawwad 'was accustomed'	*tᵃʿawwaq* (Syr., vill.) 'was delayed'
tᵃḥayyar 'was embarrassed'	*tᵃḥayyan* 'was sorry'
tᵃkayyaf 'became merry', 'drunk'	

Participles:—

Act.: *mitmawwil* 'capitalist'	*mitnawwir* 'illuminated'
Pass.: *miṭṭawwaʿ* 'volunteer'	

VI. Finite verbs:—

tᵃtâwab 'yawned'	*tᵃqâwal* 'took in piece-work', 'contracted' (*maʿ* 'with')
tᵃšâwar 'took counsel together'	*tᵃnâwal* 'obtained'; 'accepted' (when handed)
tᵃbâyaʿ 'received allegiance'	*tᵃzâyad* 'was sold by auction'

Both in the III and in the VI themes the long *â* is very generally shortened in pronounciation, so as to render them indistinguishable from the II and V themes respectively; but it is characteristic of the dialect of Aleppo always to maintain the long vowel.

IX. Finite verbs:—

iswadd 'was black'[2]	*iʿᵃwarr* 'was one-eyed'	*ibyaḍḍ* 'was white'

Participle:—

miswiddah 'rough draught' *mibyiḍḍah* 'fair copy'

[1] Elsewhere *miriḍ*.

[2] Notice the phrase *issamâ iswaddit* 'the sky grew dark'.

The IV theme, which is of very rare occurrence, is generally indistinguishable from the I theme in speech, owing to the loss of the initial *hämzäh*, as in *ʾᵃdâr* or *dâr* (vulg., fell.) 'turned round', 'administered'. Both *w* and *i* verbs fall into one common class.

Perf.: Sing., 3 p. m., *ʾᵃdâr* or *dâr* (vulg., fell.);
f. *ʾᵃdârat* (Pal.), *ʾᵃdârit* (Syr.) or *dârat, dârit* (vulg.);
2 p. m., *ʾᵃdart* or *ʾᵃdarᵗt* (coll.) or *dart* (vulg.).
Impf.: *yⁱdîr.* Pres.: *bîdîr* or *bⁱdîr* (vulg.).
Impt.: *ʾadir* or *dir* (fell.) or *dîr* (vulg.)[1].
Ptcp., Act.: *mᵘdîr*[2]; Pass.: *mᵘdâr.*
Verb. N.: *ʾⁱdârah* or *dârah* (vulg., fell.)[3].

In the perfect the assimilation to the I theme is so complete that, where the vowel is short, it is changed to that of the I theme (vulg.):—

ʾanâ ṣibtuh (for *ṣabtuh* or *ʾᵃṣabtuh*) *bilḥajar* 'I hit it with the stone';

qimt (for *qamt* or *ʾᵃqamt*) *älkⁱtâb min äl-ʾarḍ* 'did you pick up the book from the ground?'.

In Palestine the prefix of the imperfect and present, in the case of *u*-verbs, takes *i* in the IV and *u* in the I theme, so as to distinguish, for example, *bᵘʾʾûm* 'he arises' from *biʾʾîm* 'he causes to arise'[4]. In the imperative the form with short *i* is always used before suffixes beginning with a consonant, as in *sibnî* (vulg.) for *ʾasibnî* 'let me go'.

In the participle *mijwiz* 'doubled' the letter *w* is treated as a strong consonant.

List of common verbs.

Finite verbs:—

ᵃbâḥ 'divulged' (a secret)	*ʾᵃdâm* 'made to last'	*ʾᵃṭâq* 'supported'
ʾᵃjâz 'permitted'	*ʾᵃrâd* 'wished'[5]	*ʾᵃhân* 'scorned', 'despised'

Participle:—

Act.:	*mᵘḫîṭ* 'ocean'	*mᵘšîr* 'general' (in army)	*mᵘṭîʿ* 'obedient'
	mᵘḫîf 'terrible'	*mᵘṣîbah* 'accident'	*mᵘqîm* 'resident'

[1] Notice *dîr bâlak* 'pay attention!'.
[2] Especially used as a substantive, meaning 'director'.
[3] Especially 'administration', 'directorate'.
[4] The IV theme of *qâm* commonly means also 'took away', 'got rid of'.
[5] Christians say *ʾin râd allâh* but Muslims *ʾin šäʾ-ʾllâh* 'if God will'.

Pass.: *mᵘḥâl* 'absurd', 'impossible' *mᵘrâd* 'wish'
mᵘḫâf 'feared' *mᵘṣâb* 'victim' (of an accident)

Verbal nouns:—
ʾijâzah 'leave', 'permission' *iṭârah* 'circuit', *ʾiqâmah* 'stay', 'sojourn'
ʾirâdah 'wish' *iṭâqah* 'endurance', 'ability'

The VII theme is conjugated as the IV theme:—
Perf.: *inšâf* 'was seen'.
Impf.: *yinšâf*. Pres.: *bⁱyinšâf* or *binšâf*.
Impt.: *inšäf* or *inšâf* (coll.).
Ptcp.: *munšâf* or *minšâf* (coll.).

List of common verbs.

(*a*) *inḫân* 'was betrayed' *inzâḥ* 'was withdrawn'
indâr 'was turned round' *inʿâz* 'was needed'
(*b*) *inḫâf* 'was feared'
(*c*) *inbâʿ* 'was sold' *inšâl* 'was removed' *inʿâf* 'was disgusted'
inḥâl 'was trapped' *inʿâr* 'was lent' *inkâl* 'was measured'

The VIII theme is similar to the preceding:—
Perf.: *iḫtâj* 'was in need' (*ʾilā* 'of').
Impf.: *yiḫtâj*. Pres.: *bⁱyiḫtâj* or *biḫtâj*.
Impt.: *iḫtäj* or *iḫtâj* (coll.).
Ptcp.: *muḫtâj* or *miḫtâj* (coll.).
Verb. N.: *iḫtⁱyâj*.

List of common verbs.

Finite verbs:—
(*a*) *iḫtâj* 'was perplexed' *ištâq* 'longed' (*ʿalā* 'for') *iqtâd* 'fed himself'
(*b*) *iḫtâr* 'was embarrassed' *iḫtâl* 'acted deceitfully' *iṣṭâd* 'hunted'
iḫtâr 'chose' *irtâḥ* 'rested' *iʿtâš* 'is lived'

Participle:—
(*c*) *muḫtâr* 'headman' (of village)

Verbal noun:—
(*c*) *imtⁱyâz* 'concession'

The X theme follows the three preceding themes in conjugation:—
Perf.: *istᵃqâm* 'was honest'.
Impf.: *yistᵃqîm*. Pres.: *bⁱyistᵃqîm* or *bistᵃqîm*.
Impt.: *istᵃqim* or *istᵃqîm* (coll.).
Ptcp.: *mustᵃqim* or *mistᵃqim* (coll.).
Verb. N.: *istᵃqâmah*.

List of common verbs.

Finite verbs:—

(*a*) *ist^{a}jâb* 'granted' *ist^{a}šâr* 'asked advice'

(*c*) *ist^{a}ʿâr* 'borrowed' *ist^{a}mâl* 'won over'

Participle:—

Pass.: *mist^{a}ḥîl* 'inconceivable' *mist^{a}râḥ* 'water-closet'

In the IV, VII, VIII and X themes the long vowel is regularly shortened before *la* 'to', the enclitic *-š* and suffixes beginning with a consonant:—

mâ ništ^{a}ríḥš or *mâ ništ^{a}rîḥ* 'we won't sit down'.

In the two verbs *istaḥwaṣ* 'considered good' and *istaṣwab* 'approved' the *w* is retained as a strong consonant.

In *irtâḥ* 'rested' and *ist^{a}râḥ* 'set down' the *y* is sometimes treated as a strong consonant and mixed forms, *irtaiyaḥ* and *ist^{a}raiyaḥ* are composed from the II and the VIII or X themes respectively:—

Perf.: *ist^{a}raiyaḥ.* Impf.: *yist^{a}raiyiḥ.*

Impt.: *ist^{a}raiyiḥ.* Ptcp.: *mist^{a}raiyiḥ.*

Other mixed forms are *iṣṭauwal* (Dam.) for *ist^{a}ṭauwal* 'was prolonged', formed of the II and X themes, and *isnâwal* (Dam.) for *ist^{a}nâwal* 'received the Holy Communion', formed of the III and X themes, both with aphaeresis of the *t* of the prefix in the vulgar language.

§ 5. Defective Verbs.

The "defective" verbs, which are those whose final radical is *y*[1], are of the same four classes as the strong verb: (*a*) (i) *faʿal*; impf.: *yifʿal*, (ii) *faʿal*; impf.: *yifʿil*, (iii) *fiʿil*; impf.: *yifʿal*, and (iv) *fiʿil*; impf.: *yifʿil*; of these, the second and third forms are far the most common. (*b*) With these verbs must be classed those whose final radical was *hämzäh* in classical Arabic, but in which the *hämzäh* has now become *y*.

(*a*) (i.) *láqā* 'met', 'found'; impf.: *yilqā*; verb. n.: *l^{i}qâyäh.*

(ii.) *rámā* 'threw'; impf.: *yirmī*; verb. n.: *rámī.*

(iii.) *nísī* 'forgot'; impf.: *yinsā*; verb. n.: *nisyân.*

(iv.) *bíkī* 'wept'; impf.: *yibkī*; verb. n.: *búkā* or *b^{u}kâ.*

(*b*) *qírī* 'read'[2]; impf.: *yiqrā*; verb. n.: *q^{i}râyäh.*

[1] There is no longer any distinction, at least in speech, between those verbs which ended in *â* (ـَا) and those which ended in *ā* (ـَى) in classical Arabic.

[2] Class.: *qaraʾa.*

In those verbs which take *ā* in the perfect the *y* may either be dropped (coll.) or be treated as a full consonant (vulg.) in the 3rd pers. fem. sing. and masc. plur.; but among the *fällâḥîn* the 3rd pers. masc. plur. it is usually assimilated with the affix to form the diphthong *au*. Otherwise it is changed into *ai* (*ê*) before all affixes. In the case of *i*-verbs the same phenomenon occurs in the 3rd pers. fem. sing. and masc. plur.; but it becomes *î* before the affixes in all other persons. In the imperfect the termination is either *ī* or *ā*, according to the class to which the verb belongs; but in the 2nd pers. sing. fem. *ā* gives place to *ī* or coalesces with it to form *ai* (fell.) and similarly in the 3rd and 2nd pers. masc. plur. it either yields its place to *ū* or coalesces with it to form *au* (fell.); in 3rd and 2nd pers. the fem. plur. *ā* forms with *in* the termination *ên*.

Perfect.

	Singular.	
3 p. m.	*rámā*	*nísī*
f.	*rámät* (Pal.) or *rámit* (Syr.) *rámyät* or *rámyit* (fell.)	*nísät* (Pal.) or *nísit* (Syr.) *nísyät* or *nísyit* (fell.)
2 p. m.	*ramêt*	*nⁱsît*
f.	*ramêtī*	*nⁱsîtī*
1 p. c.	*ramêt*	*nⁱsît*
	Plural.	
3 p. c.	*rámū* or *rámyū* (vulg.) or *rámau* (Pal., fell.)	*nísū* or *nísyū* (vulg.)
2 p. c.	*ramêtū*	*nⁱsîtū*
1 p. c.	*ramênâ*	*nⁱsênâ*

The 3rd pers. fem. and 2nd pers. fem. plur. (fell.) are *rámên, ramêtin* respectively, and *násên, nasêtin* respectively, the *i*-verbs being assimilated by the *fällâḥîn* to *a*-verbs in these persons.

Imperfect.

	Singular.	
3 p. m.	*yirmī*	*yinsǟ*
f.	*tirmī*	*tinsä*
2 p. m.	*tirmī*	*tinsä*
f.	*tirmī*	*tinsī* or *tinsai* (Pal., fell.)
1 p. c.	*ʾarmī* (Pal.) or *ʾirmī* (Syr.)	*ʾansī* (Pal.) or *ʾinsī* (Syr.)

Plural.

3 p. c.	*yirmū*	*yinsū* or *yinsau* (Pal., fell.)
2 p. c.	*tirmū*	*tinsū* or *tinsau* (Pal., fell.)
1 p. c.	*nirmī*	*ninsā*

The 3rd pers. fem. and 2nd pers. fem. plur. (fell.) are *yirmîn, tirmîn* and *yinsên, tinsên* respectively.

Present.

Sing., 3. p. m. *bʲyirmī* or *birmī* (vulg.), *bʲyinsā* or *binsā* (vulg.),

Singular. *Imperative.*

2 p. m.	*írmi* or *írmī* (vulg.)	*ínsā*
f.	*írmī*	*ínsī* or *ínsai* (Pal., fell.)

Plural.

2 p. c.	*írmū*	*ínsū*

The 2nd pers. fem. plur. (fell.) is *írmîn* or *rʲmîn* and *ínsên* or *nʲsên* respectively.

Participles.

Act., m.	*râmī*	*nâsī*
f.	*râmʲyäh* or *râmyäh* (vulg.)	*nâsʲyäh* or *nâsyäh* (vulg.)
Pass.[1], m.	*marmī* or *mirmī* (coll.)[2]	*mänsī* or *minsī* (coll.)
f.	*marmîyäh* or *mirmîyäh* (coll.)	*mänsîyäh* or *minsîyäh* (coll.)
Verb. N.:	*rámī*	*nisyân*

In the perfect of *a*-verbs the sound of the contracted syllable varies between *ai* and *ê* according to the nature of the preceding consonant and according to the district; locally it may even be weakened to *î* (Leb.). Even the *ā* of the 3rd pers. masc. sing. is occasionally weakened to *ī*, as in *lá"ī* (Jer.) for *lá"ā* 'met'. In *i*-verbs the initial *i* is almost, if not quite, unsounded in ordinary speech, when the accent does not fall on the first syllable; but the *fällâḥîn,* both in Palestine and in Syria, very generally assimilate the perfect of this class to the *a*-verbs, preferring *násā, nasêt* and so on, to the forms with *i*.

The final *ā* and *ī*, though written as a long syllable, being unaccented, are pronounced short, except before the pronominal suffixes, when they are lengthened and written *â* and *î* respectively:—

[1] The *i* under the prefixed *m* in the colloquial form is due to assimilation of the correct *a* to the final *ī*. [2] Also used as a noun meaning 'target'.

rámā (*ă*) 'he threw', but *r^{a}m'âh* 'he threw it';

irmī (*ĭ*) 'throw', but *irmî'h* 'throw it'.

The verb *rájā* 'entreated' (vb. n.: *r^{a}jâ*) maintains *ā* in the impf., as in *'arjâk* (pol.), for which *bitrajjâk* (coll.) 'I beg you' is more common.

The feminine of the active participle in this class of verbs is much disliked and is frequently replaced by the masculine, though qualifying a feminine noun (vulg.):—

sint ilmâḍī (for *ilmâḍ^{i}yäh*) 'last year';

älmoiyäh ḥâmī (for *ḥâm^{i}yäh*) *k^{a}ṭîr* 'the water is very hot'.

A peculiarity of the verb *biqī*, *bi'''ī* 'waited' is that it frequently undergoes metathesis of its first two radicals in the present, whereby *biqbā* becomes *bibqā* (Pal., fell.) 'he waits'.

Verbs which originally had *hämzäh* as their final radical are conjugated like *nísī* or *násä̆* (fell.):—

Perf.: *qírī* or *qárā* (fell.) 'he read'.

Impf.: *yíqrā* or *yíq^{a}rā* (Al.) or *yiqárā* (Bêr.).

Impt.: *íqrā*.

Ptcp., Act.: *qârī*; Pass.: *maqrī*.

Verb. N.: *q^{i}râyäh*[1].

In verbs of this class, which have *w* or *y* as their middle radical, the weak letter is treated as a full consonant:—

qíwī or *qúwī* (vulg.) 'he was strong';

qúwyū or *qúwyū* (vulg.) 'they were strong'.

The passive of the I theme, which is of very rare occurrence, is of the form *fi'il* (impf.: *yif'al*), as in *šifī* (*yišfā*) 'was healed' from *šafā* (*yišfī*) 'healed'; the verbal noun is *šifâ* 'healing'.

List of common verbs, with their verbal nouns.

(i) Impf. in *ī*:—

badā (*b^{i}dâyah*)[2] 'began'
banā (*b^{i}nâyah*) 'built'
jalā (*jalī*) 'polished', 'scoured'
jarā (*jarayân*) 'ran'; 'flowed'; 'was current' (of coins)
ḥakā (*ḥ^{i}kâyah*) 'related', 'spoke'
ḥamā (*ḥamī*) 'protected'
ḥaṭā (*ḥ^{a}ṭâ*) 'sinned'
da'ā (*d^{u}'â*) 'called'; 'let'[3]
ratā (*ratī*) 'darned'
šatā (*š^{i}tâ*[4]) 'rained'
šakā (*šakwā*) 'complained'
ṭafā (*ṭafī*) 'extinguished'
'adā (*'adwā*) 'was infected'
ġazā (*ġazū*) 'raided'
ġalā (*ġalī*) 'boiled' (trans.)
fašā (*fašū*) 'spread' (of news or diseases)
qalā (*qalī*) 'baked', 'fried'
karā (*karī*) 'hired'
kafā (*k^{i}fâyah*) 'sufficed'
maḍā (*maḍī*) 'passed' (of time)

[1] Notice *q^{i}râyäh* 'reading' but *älqur'ân* 'the Coran'.

[2] Also impf. in *ā*; or *dâr* (fell.) 'began' (impf.: *y^{i}dûr*).

[3] This verb has two imperatives, *id'ī* 'call' and *da'* 'let', 'allow'.

[4] Both 'rain' and 'winter'; but *sitwîyäh* 'winter' and *maṭar* 'rain' specifically.

ḫilī[1] (*ḫalâ*) 'was vacant'; 'got free' *dirī* (*dⁱrâyah*) 'knew' *diſī* (*dⁱfâ*) 'grew warm' *ġilī* (*ġalayân*) 'boiled' (intr.) *mišī* (*mašī*) 'walked'[2]

(ii) Impf. in *ā*:—

raʿā (*raʿā*) 'shepherded' *malā* (*malâ*) 'was full'
maḫā (*maḫī*) 'effaced', 'obliterated' *hadā* (*hadâ*) 'waited'[3]
biqī (*bᵘqâ*) 'remained' *riḍī* (*rⁱḍâ*) 'was content' *ġilī* (*ġalayân*) 'was expensive'
jiſī (*jⁱfâ*) 'became hard', 'was course' (of things) *ṣiḫī* (*ṣaḫayân*) 'grew fine' (of weather) *fiḍī* (*faḍayân*) 'was disengaged'
ḫimī (*ḫamī*) 'was hot' *ġiſī* (*ġafayân*) 'fell asleep'
ribī (*rᵃbâ*) 'grew up'

§ 5. Derived Themes.

All the tenses of the derived themes[4] follow the rules laid down for the I theme; the perfects, all terminating in *ā*, follow *ramā* and the imperfects, *etc.*, terminating in *ī*, follow *yirmī*, while those in *ā* follow *yinsā*:—

II theme.

Perf.: *mällā* 'filled' (trans.).
Impf.: *yⁱmällī*. Pres.: *bîmällī*.
Impt.: *mällī*.
Ptcp., Act., m.: *mᵘmallī*; f.: *mᵘmallⁱyäh*;
Pass., m.: *mᵘmallā*; f.: *mᵘmalläyäh*.
Verb. N.: *tämliyäh* (Pal.) or *timliyäh* (Syr.) and *tamlâyäh* or *timlâyäh* (Syr. vill.).

List of common words.

Finite verbs:—

jallā 'polished'
ḫabbā 'concealed'
ḫallā 'permitted'
rabbā 'brought up' (children)
sallā 'entertained'; 'consoled'
sammā 'named'
šattā 'rained'
ṭarrā 'moistened'
ʿabbā 'filled' (a sack); 'threaded' (a needle)
ʿazzā 'comforted'
ʿallā 'raised up'[5]
ġaṭṭā 'covered'
ġannā 'sang'
ṣallā 'prayed'
faḍḍā 'emptied'
fallā 'searched' (clothes, of customs' officer)
kaffā 'sufficed'
massā 'became evening'[6]
najjā 'saved'
naddā 'was dewy'
naššā 'starched'
naqqā 'picked out'; 'weeded'
haddā 'halted'
harrā 'wore out' (clothes)
hannī 'congratulated'
waddā 'sent'
waṣṣā 'recommended'[7]
waṭṭā 'lowered'[5]

[1] Also *ḫalā*.

[2] The phrase *mišī baṭnuh* is used idiomatically to mean 'his bowels worked'; the passive participle *mämšī* 'corridor' should be noticed.

[3] Notice both *ihdā* and *haddī* (Leb.) 'stop!'.

[4] The same variations occur in the prefixes as in the case of the derived themes of the strong verb.

[5] Notice *ʿallī* and *waṭṭī râsak* 'raise' and 'lower your head' (said by the barber).

[6] Only in the phrase *tⁱmässī-'ddinyâ* 'it's getting dark'.

[7] Construed with *bi* or *fī* of the person recommended, as in *waṣṣait ilḫawâjâh bi-'ddᵃlīl* or *fī-'ddᵃlīl* 'I recommended the guide to the gentlemen'.

Participles:—

Pass.: *mᵘrabbā* 'jam' *mᵘṣaddā* 'rusty'

Verbal nouns:—

tarbiyah 'education' *tisliyüh* and *tislâyüh* 'entertainment'
tasmiyah 'naming' *ṭasfiyah* 'liquidation' *tahniyah* 'congratulations'

III. Finite verbs:—

jâzā 'retaliated' *ḥâwā* 'drove away' *lâqā* 'met'
ḥâkā 'talked with' *dârā* 'cared for' *mâsā* 'visited in the evening'
ḥâmā 'defended' *kâfā* 'rewarded' *nâdā* 'proclaimed'

Participle:—

Act.: *mᵘḥâmī* 'lawyer', 'counsel' *mᵘkârī* 'groom'

IV. Finite verbs:—

ʾaḥlā 'sweetened' *ʾasqā* 'watered' *ʾamsā* 'became evening'
ʾaḥnā 'bent' *ʾaštā* 'rained' *ʾamḍā* 'signed'
ʾaḫzā 'put to shame'; 'cursed' *ʾaġnā* 'enriched' *ʾanhā* 'brought to an end'

Verbal nouns:—

ʾimḍā 'signature' *ʾimlā* 'dictation'

Participles:—

Act.: *muḫṭī* 'sinner' *muftī* 'religious lawyer'

The imperfect of the IV theme takes either *u* or *i* (coll.) under the prefix:—

yumḍi or *yimḍī* 'he dictates'.

Only in *yaʿṭī*, from *ʾaʿṭā* 'he gave', does the prefix take *a*. This verb is also peculiar in that the *fälläḥîn* generally convert it into a quadriliteral root by inserting *n* between the first and second radicals:—

ʾanṭā (for *ʾaʿṭā*) 'he gave'; *yunṭī* (for *yaʿṭī*) 'he gives'.

V. List of common verbs.

tᵃdaffā 'warmed himself' *tᵃrajjā* 'implored' *tᵃġaddā* 'lunched'
tᵃḥabbā 'hid himself' *tᵃsallā* 'was consoled' *tᵃmaššā* 'went for a walk'
tᵃḫaššā 'was afraid' *tᵃšakkā* 'complained' (*min* 'of') *tᵃharrā* 'was worn out' (of clothing); 'was rotten' (of fruit)
tᵃrabbā 'was brought up', 'educated' *tᵃʿaššā* 'dined', 'supped'

VI. List of common verbs

tᵃjâzā 'was requited' *tᵃḥâmā* 'took refuge' (*fî* 'with') *tᵃʿâfā* 'recovered his health'
tᵃḥâkā 'conversed together' *tᵃdâʿā* 'went to law together' *tᵃlâqā* 'met one another'

VII. List of common verbs.

inḥakā 'was related' *inʿadā* 'was infected' *inmašā* 'was passable' (of a road)
inšarā[1] 'was bought' *inʿamā* 'was blinded', 'obstinate'
inṭafā 'was extinguished'

[1] Also *šarā* (fell.).

VIII. List of common verbs.

Finite verbs:—

ibtadā 'began'
iḫtašā 'shrank', 'was ashamed'
iddaʿā 'brought an action' (*ʿalā* 'against')
irtamā 'fell down'
ištarā 'bought'
ištafā 'exulted maliciously' (*bi* 'at')
ištakā 'complained' (*ʾilā* 'to'; *ʿalā* 'of')
iktafā 'was satisfied' (*bi* 'with')
iltaqā 'found', 'came upon'
imtalā 'was filled'

Participles:—

Act.: *middiʿī* 'plaintiff'
Pass.: *middaʿā* 'claimed'[1]

In the VII and VIII themes the accent falls in the perfect on the penultimate syllable, as in *intáhā* 'he finished', but in the imperfect and derived forms on the prefix, except in the dialect of Bêrût, where it falls on the same syllable as in the perfect, as in *yíntʾihī* or *yintíhī* (Bêr.) 'he finishes' and *míntʾihī* or *mintíhī* (Bêr.) 'finishing'. In the perfect the initial *ʾălif* is very easily lost in this class of verbs, as in *štárā* (Jer.; vulg.) for *ištárā* 'he bought'.

X. List of common verbs.

istaṯnā 'excepted', 'exempted'
istaḫlā 'liked'
istarjā 'dared', 'risked'
istaʿfā 'resigned'
istakrā 'hired'

Participle:—

Pass.: *mustaṯnā* 'exceptional'
mustašfā 'hospital'

Verbal nouns:—

istiʿfā 'resignation'
istikrā 'rent'

Several quadriliteral verbs are formed in the common language by adding *-ā* to a triliteral root[2], as *ʾarjā*, *warjā* or *farjā* 'he showed'[3]; these verbs are conjugated like ordinary defective verbs.

CHAPTER VII. THE GEMINATE VERBS.

§ 1. The I Theme.

The 'geminate' verbs are those in which the two final radicals are identical; these two letters are run together, the vowel between them being under certain circumstances omitted as in *radd* (for *radad*) 'restored'.

In the perfect these verbs are assimilated to those whose final radical is *y*, from which they are only distinguished by

[1] Notice *middaʿā ʿalêh* 'defendant'; (see p. 119).
[2] See p. 77.
[3] Notice *farjânī-ʾlqafā* 'he turned his back on me'.

the doubling of the consonant, which is often neglected in the 1st and 2nd persons in Syria (Dam.); they are conjugated as verbs of the class *faʿal*. In the imperfect and derived forms the two final radicals are assimilated throughout. But, whenever a long vowel separates them, as in the passive participle, assimilation cannot occur. In the masculine singular of the active participle the short *i* is exceptionally retained between the second and third radicals of the stem; in the feminine singular and in both genders of the plural it naturally disappears.

	Perfect.	*Imperfect.*
Singular.		
3 p. m.	*radd*	*yi-rudd* or *irudd* (vulg.)
f.	*ráddät* (Pal.) or *ráddit* (Syr.)	*ti-rudd*
2 p. m.	*raddêt* or *radêt* (Syr.)	*ti-rudd*
f.	*raddêtī* or *radêtī* (Syr.)	*ti-ruddī*
1 p. c.	*raddêt* or *radêt* (Syr.)	*ʾarúdd* (Pal.) or *ʾirúdd* (Syr.)
Plural.		
3 p. c.	*ráddū*	*yi-rúddū*
2 p. c.	*raddêtū* or *radêtū*	*ti-ruddū*
1 p. c.	*raddênâ* or *radênâ*	*ni-rudd*

Present.

Sing., 3 p. m.: *bîrúdd* (Syr.) or *bi-rudd* (Pal.).
f.: *bitrúdd*.
1 p. c.: *barúdd* (Pal.) or *bârúdd* and *birúdd* (Syr.) or *bi-rudd* (Syr., vulg.).
Impt.: *rudd*.
Ptcp., Act., m.: *râdid*; f.: *râddah*;
Pass.: *mardûd*.
Verb. N.: *radd*.

In the perfect, imperfect and derived forms the feminine forms of the 3rd and 2nd pers. plur. (fell.) are *raddên*, *raddêtin* and *yi-ruddên*, *ti-ruddên* respectively, and so on.

The vowel of the prefix in the imperfect is often quite inaudible, even *yi-* and *ʾa-* or *i-* being dropped when the verb is closely attached to the preceding word; consequently a preformative *ʾälif* is very generally added when the prefix is *t* or *n* (vulg.):—

büddî mudd (for *ʾamudd*) *issufrah* 'I want to lay the table';
büddük itšimm (for *tʿšimm*) *ilhᵃwâ* 'will you come for a walk?'[1]

In the imperfect and derived forms many verbs take *i* instead of *u*, as in *yⁱʿidd* from *ʿadd* 'counted'. One verb alone takes *a*, namely *ḍall* 'ceased', whose imperfect is *yⁱḍall* 'he ceases'. The neglect of the doubling and compensatory lengthening of the vowel in *yⁱnîn* (Pal., fell.) for *yⁱninn*, which in its turn stands for *yaʾnin*, from *ʾann* 'groaned', is irregular.

In the present, the *t* of the prefix is assimilated to the first radical, if it is a dental other than *t*:—
biḍḍurr (for *bitḍurr*) 'she hurts'; *biddillū* (for *bitdillū*) 'you guide'.

In the vulgar language and especially among the *fällâḥîn* there is a tendency to reduplicate the first two radicals of geminate verbs and thus to convert them into quadriliteral stems, very often with an intensive meaning[2]:—
läff and *läfläf* 'rolled up'; *kübb* and *kübkäb* 'poured out';
marr and *marmar* 'was sour', 'bitter';
dübb and *dübdüb* 'crawled', 'crept';
šarr 'leaked' (of water); *šaršar* 'leaked' (of vessels);
ṭann and *ṭanṭan* 'hummed' (of insects), 'tingled' (of ears);
daqq 'beat', 'knocked', and *daqdaq* 'beat to pieces'.

List of common verbs, with their verbal nouns (when not of the form *faʿl*[3]).

(i) Impf. in *u*:—

baṭṭ 'cut open'; 'lanced' (an abscess)
jann (*jᵘnûn*) 'was mad'[4]
ḥaṭṭ 'put'
ḥaṣṣ 'felt'; 'felt' (*ʿalā* 'for' a thing)
ḥall 'loosened', 'untied'; 'solved'[5]
dakk 'loaded a gun'
daqq 'knocked'
raṣṣ 'squeezed'
sann 'sharpened'
šadd 'tied firmly', 'tightened'
šaqq 'split'
ṣabb 'poured'
ḍabb 'packed'; 'shrank' (of clothes)
ḍarr (*ḍarar*) 'hurt'
zann 'thought'
ʿaḍḍ 'stung', 'bit'
ġašš 'swindled'
ġarr (*ġirrah*) 'enticed'
farr 'fled'
fakk (*fᵃkâk*) 'untied'
qaḥḥ 'coughed'
qaṣṣ 'cut'
kabb 'poured out'
marr 'passed' (*bi* 'through')[6]
maṣṣ 'sucked'
mann 'bestowed a favour' (*ʿalā* 'on')[7]
naṭṭ 'leapt'
hadd 'tone down'
hazz 'shook'

[1] Literally: 'will you smell the air?' [2] See p. 77. [3] Namely, like *radd*.
[4] Ptcp. pass.: *majnûn* 'mad' (of people); but *maśʿûr* 'mad' (of animals), and *külbân* 'mad from a bite'.
[5] Notice *ḥallak ʾin taʿmil kᵃḍâ* 'it's time for you to do so and so'.
[6] Or *maraq ʿalā* (vulg.). [7] Pass. ptcp.: *mamnûn* 'obliged'.

(ii) Impf. in *i*:—

ball (*balal*) 'was wet'
tamm (*tamm* or *tᵃmâm*) 'was complete'[1]
jazz 'sheared'
ḥabb (*ḥubb*) 'loved'
dass 'dipped'
dall (*dᵃlâlah*) 'guided'
zamm 'carried off' (cattle)
saḥḥ 'spoke ill' (*fî* 'of')
šakk 'doubted'
ṣaḥḥ (*ṣiḥḥah*) 'was healthy'
fazz 'was startled'
qall (*qillah*) 'was little'
kadd 'combed'
kann 'was quiet', 'abated'
laff 'wrapped up'
lamm 'gathered up', 'collected'
madd 'stretched', 'spread'
mass 'touched'
harr 'had dysentery'

Participles:—

Pass.: *mabḥûḥ* 'hoarse'; *maršûš* 'adulterated'; *mahmûm* 'anxious'.

§ 2. The Derived Themes.

The II and V themes are treated as strong verbs.

List of common verbs.

II. Finite verbs:—

barrar 'acquitted'
ballal 'wetted'
jaddad 'renewed'
tammam 'completed'
daqqaq 'examined minutely'; 'was exact' (*fî* 'in')
ḥaddad 'forged' (metals)
ḥaffaf 'lightened', 'alleviated'
sabbab 'caused'
saddad 'balanced' (accounts)
sammam 'poisoned'
faḍḍaḍ 'silver-plated'
karrar 'repeated'
haddad 'threatened'

Participle:—

Pass.: *mᵘḥallal* 'pickled'

Verbal nouns:—

taḥrîr 'document'
takrîr and *tikrâr* 'repetition'
taḥqîq 'enquiry'

V. Finite verbs:—

tᵃballal 'was drenched'
tᵃḥammam 'had a hot bath'
tᵃsabbab 'dealt', 'traded' (*fî* 'in')
tᵃḥannam 'had pity' (*ʿalā* 'on')
tᵃmaddad 'lay down', 'rested'

Participle:—

Act.: *mutraddid* 'irresolute'

Verbal nouns:—

tᵃraddud 'hesitation', 'faltering'
tᵃhaddud 'threatening'

In the III and VI themes the contraction, which would be expected, does not usually take place, as in the active participle of the I theme; consequently, these themes are conjugated as in the strong verb (coll.).

List of common verbs.

III. *ḥâjaj* 'haggled with'
VI. *tᵃḥâjaj* 'haggled together'
ḍâdad 'contradicted', 'opposed'
tᵃḍâdad 'contradicted one another'
qâṣas 'punished'

[1] Also, like *dâm*, 'remained', 'stayed' (Dam.).

The IV theme hardly occurs in modern Arabic, apart from the active participles *mᵘḥibb* 'lover'[1], *mᵘḍirr* 'harmful'[2], and *mᵘhimm* 'important'[3].

The VII, VIII and X themes are inflected as the I theme.

VII. List of common verbs.

inǰarr 'was dragged'
inḥabb 'was loved'
inḥadd 'collapsed'
inḥaṭṭ 'was put'; 'sank' (of prices)
inḥall 'was loosened' (of knots)
indaqq 'was rung' (of bells), 'was played' (of music)
inradd 'was restored'
insarr 'was glad'
insaff 'was set in type'
inkabb 'was spilled'

VIII. Finite verbs:—

iḥtaǰǰ 'argued', 'protested'
iḥtadd 'became enraged'
iḥtall 'occupied' (a country)
irtadd 'withdrew'
ištadd 'became firm'
iṣṭaff 'was drawn up in line'
iġtamm 'was vexed'
imtadd 'was spread out'; 'stretched' (of clothes)
ihtamm 'cared' (*bi* 'for')

Verbal noun:—

iḥtᵘlâl 'occupation' (of enemy countries)

X. Finite verbs:—

istᵘḥaqq 'deserved'
istᵘdall 'inferred'
istᵃradd 'demanded back'
istᵃʿadd 'prepared oneself'
istᵃmarr 'insisted', 'persevered' (*fî* 'in')

Participle:—

Pass.: *mustᵃqall* 'independent'

Verbal noun:—

istiqlâl 'independence'

CHAPTER VIII. DOUBLY WEAK AND IRREGULAR VERBS.

§ 1. Doubly Weak Verbs.

(i.) Of doubly weak verbs, those in which the two final radicals are weak, are conjugated as defective verbs, the medial weak letter being treated as strong. This letter is nearly always *w*, as in *ḍáwā* 'shone', and only rarely *y*, as in *ḥáyī* 'lived'.

(*a*) *ḍáwā* 'shone':—

[1] But *maḥbûb* 'favourite' and *maḥbûbah* 'sweetheart', from the I theme.
[2] Notice *mᵘḍirr bissiḥḥah* 'unhealthy'.
[3] Plur.: *mᵘhimmât* 'ammunition'.

Perfect.

Sing., 3 p. m.: *ḍáwā*; f.: *ḍáwat* (Pal.) or *ḍáwit* (Syr.);
2 and 1 p. m.: *ḍáwêt*.
Plur., 3 p. c.: *ḍáwū*.
Impf.: *yíḍwī*. Pres.: *bᵢyíḍwī* or *bíḍwī* (vulg.).
Impt.: *úḍwi* or *íḍwi* and *úḍwī* or *íḍwī* (coll.).
Ptcp., Act.: *ḍâwī* 'shining';
Pass.: *maḍwī* or *miḍwī* 'illuminated', 'lit up'.
Verb. N.: *ḍau*.[1]

In verbs of the form *fiʿil iw* sometimes becomes *uw* (*ū*) in the perfect, as in *ríwît* for *ríwît* from *ríwī* (impf., *yirwā*; verb. n., *raiy*) 'quenched his thirst'.

List of common verbs.

I. (*a*) Impf. in *i*:—
šawā (*šawī*) 'roasted' *kawā* (*kawī*) 'ironed'
ʿawā (*ʿaiy*) 'barked'; 'howled' *lawā* (*laiy*) 'bent', 'twisted'
ṭawā (*ṭawī*) 'folded'

(*b*) Impf. in *a*:—
ḥawā (*ḥaiy*) 'contained'
siwī (*sawā*) 'was worth' *hiwī* (*hawā*) 'was in love'

II. *sauwā*[2] 'made like' *ḍauwā* 'lit up' *nauwā* 'mewed'[3].

III. *sâwā* 'equalled'[4].

V. *tᵘḍauwā* 'was lit up'. VI. *tᵘmâyā* 'was full of sap', 'was juicy'.

VII. *inlawā* 'was bent'. VIII. *istawā* 'was cooked'; 'was ripe'.[5]

(*b*) *ḥayī* or *ḥiyī* 'lived'.

Perfect.

Sing., 3 p. m.: *ḥíyī*; f.: *ḥíyät* (Pal.) or *ḥíyit* (Syr.).
2 and 1 p. m.: *ḥᵢyît*.
Plur., 3 p. c.: *ḥíyū*.
Impf.: *yiḥyī* or *yiḥyā*.
Pres.: *bᵢyiḥyī* or *biḥyī* (vulg.) and *bᵢyiḥyā* or *biḥyā* (vulg.).

[1] Both 'shining', 'being lit up' and 'light' (artificial and natural).
[2] Also *wâsā* (fell.). [3] Also *mawā* (Pal., fell.).
[4] Ptcp. act.: *mᵘsâwī* 'equal (to)', 'parallel (to)'.
[5] Ptcp. act.: *mistiwī* 'cooked'; 'ripe'.

II. Perf.: *ḥaiyā* 'greeted'. Verb. N.: *taḥîyäh* 'greeting'.
X. Perf.: *ist^{a}ḥā* 'was ashamed'. Impf.: *yist^{a}ḥī*.
Ptcp.: *must^{a}ḥī* or *mist^{a}ḥī* (coll.).

The verb *ʿáyī* (impf., *yäʿyā*) 'was ill' is inflected in the same way.

A very rare instance of the IV (used as the I) theme occurs in *ʾárā* (impf., *yírī*)[1] 'saw', hardly used except by the *fällâḥîn* (Pal.).

(ii.) Those verbs, in which both the first and third radicals are weak, share the peculiarities of both classes:—

(*a*) *wâfā* 'kept a promise', 'paid a debt'.

Perfect.

Sing., 3 p. m.: *wáfā*; f.: *wáfät* (Pal.) or *wáfit* (Syr.).
2 p. m. and 1 p. c.: *wafêt*.
Plur., 3 p. c.: *wáfū*.
Impf., 3 p. m.: *yûfī*; 1 p. c.: *ʾûfī*.
Pres.: Sing., 3 p. m.: *bⁱyûfī* or *bûfī* (vulg.).
1 p. c.: *bûfī*.
Impt.: *ûfi* or *ûfī* (coll.).
Ptcp., Act.: *wâfī*; Pass.: *mûfa*.

The verb *wâmā* 'winked', 'beckoned', is inflected in the same way.

(*b*) *wîʿī* 'took care'[2].

Perfect.

Sing., 3 p. m.: *wíʿī*; f.: *wíʿat* (Pal.) or *wíʿit* (Syr.).
2 p. m. and 1 p. c.: *wiʿît* or *wⁱʿît* and *uʿît* (vulg.).
Plur., 3 p. c.: *wíʿū*.

Imperfect.

Sing., 3 p. m.: *yáʿī* or *yûʿī* (coll.).
1 p. c.: *ʾáʿī* or *ʾôʿi* (coll.).

Imperative.

Sing., 2 p. m.: *ûʿa* or *ôʿa*, *ʾûʿā* (coll.) or *uʿá* (Bêr.).
f.: *ʾûʿī* or *uʿí* (Bêr.).
Plur., 2 p. c.: *ʾûʿū* or *uʿú* (Bêr.).
Ptcp., Act., m.: *wáʿī*; f.: *wâʿyäh* 'looking after' (*la* 'after').

The IV theme hardly occurs, except in *ʾâḥā* (impf., *yôḥī*) 'poked' (the fire).

[1] From *raʾā* (class.) 'he saw'.

[2] Only the imperative is in general use, except in the phrase *wiʿī lⁱḥâluh* or *ʿalā ḥâluh* 'came to himself', 'recovered consciousness'. [3] See pp. 86—87.

When the initial *w* is treated as a strong letter in the assimilated verbs[3], it remains so also in the doubly weak verbs, as in *t^{a}waffā* 'died'.

§ 2. Irregular Verbs.

The verb *wâzan* or *wîzin* (vulg.) 'weighed' is irregular, in that it is in many parts inflected like a hollow verb:—

Perfect.

Sing., 3 p. m.: *wazan* or *wizin*.
f.: *wazanät* or *wiznät* (Pal.) and *wazanit* or *wiznit* (Syr.).
1 p. c.: *wazan't* or *wi'zin't* and *zint* (vulg.).

Imperfect.

Sing., 3 p. m.: *yûzän* and *yázän* (fell.) or *yi'zîn* (vulg.).
1 p. c.: *'ôzän* (Pal.) or *'ûzän* (Syr.) and *'ázän* (fell.) or *'azîn* (vulg.).

Present.

Sing., 3 p. m.: *b'yûzän* or *bûzän* (vulg.) and *bâzän* (fell.) or *b'zîn* (vulg.).
f.: *b'tûzan* and *b'tízan* (fell.) or *bitzîn* (vulg.).
1 p. c.: *bôzän* (Pal.) and *bûzän* (Syr.) or *bäzîn* (vulg.).

Imperative.

Sing., 2 p. m.: *ûzän* and *ízän* (fell.) or *zîn* (vulg.).
f.: *ûzänī* and *ízänī* (fell.) or *zînī* (vulg.).
Plur., 2 p. c.: *ûzänū* and *ízänū* (fell.) or *zînū* (vulg.).
Ptcp., Act.: *wâzin*; Pass.: *mauzîn*.
Verb. N.: *mîzân*[1].

The VIII theme is *ittäzän* 'had himself weighed'.

Another verb in which both the first and third radicals are weak is *istânnä* or *'stânnā* (vulg.) 'waited', 'awaited' (properly a mixed form of the II and X themes of *'anā* 'matured', 'ripened'[2]), in which the initial *'älif* is neglected:—

Perfect.

Sing., 3 p. m.: *istännā*; f.: *istännät* (Pal.) or *istännit* (Syr.).
1 p. c.: *istännêt*.

[1] The verbal noun *mîzân* 'weighing' should be distinguished from *wazn* 'weight'.

[2] II *'annā* 'put off', 'came to terms' (*ma'* 'with'); V *t^{a}'annā* 'procrastinated'.

Plur., 3 p. c.: *istännū.*
Impf.: *yistännā.*

Imperative.

Sing., 2 p. m.: *istännā*; f.: *istännī.*
Plur., 2 p. c.: *istännū.*
Ptcp., Act.: *mistännī.*

The verb *ajā* or *ijā* 'came' owes its peculiarities partly to the preformative *ʾälif*, sometimes pronounced with a *hämzäh*, and partly to a fluctuation between *a* and *i*, which appears in all persons to the north of Jerusalem, round Nablûs and in Galilee, in its final syllable in different localities:—

Perfect.

	Palestine (cit.)	Palestine (fell.)	Galilee	Syria
Singular.				
3 p. m.	*ăjâ* (or *ijâ*)	*áğâ* (or *iğâ*)	*íjâ*	*íğâ*
f.	*ăjät* (or *íjit*)	*áğat* or *íğit*	*íjit*	*íğit*
2 p. m.	*jît*	*iǧ'ît*	*ij'ît*	*ğît*
f.	*j'îtī*	*iǧ'îtī*	*ij'îtī*	*ğ'îtī*
1 p. c.	*jît*	*iǧ'ît*	*ij'ît*	*ğît*
Plural.				
3 p. c. or m. (fell.)	*ăjū* (or *íjū*)	*áğū* or *áğau* or *íğū*	*íjū*	*íğū*
3 p. f. (fell.)	...	*áğên* or *íğîn* or *ğîn*	...	...
2 p. c. or m. (fell.)	*j'îtū*	*iǧ'îtū*	*ij'îtū*	*ğ'îtū*
2 p. (fell.)	...	*iǧ'îtin* or *ğîtin*	...	...
1 p. c.	*j'înâ*	*iǧ'înâ*	*ij'înâ*	*ğ'înâ*

Imperfect.

	Palestine (cit.)	Palestine (fell.)	Galilee	Syria
Singular.				
3 p. m.	*yíjī* or *yîjī* (Jer.)	*yíğī*	*y'êjī*	*yíğī*
f.	*tíjī* or *tîjī* (Jer.)	*tíğī*	*t'êjī*	*tíğī*
1 p. c.	*ʾăjī*	*ʾêğī*	*ʾêjī*	*ʾíğī*
Plural.				
3 p. m. f. (fell.)	*yíjū* or *yîjū* (Jer.)	*yíğū* / *yíğîn*	*ʾêjū*	*yíğū*

Present.

Singular.	Palestine (cit.)	Palestine (fell.)	Galilee	Syria
3 p. m.	*bʾyîjī*, *bîjī* or *bíjī* (vulg.)	*bíǧī*	*bʾêjī*	*bîǧī*
1 p. c.	*bâjī*, *bäjī* or *bîjī*	*bʾêǧī*	*bʾêjī*	*bíǧī*

In the common speech the *y* of the imperfect is sometimes dropped (Pal. fell. and Syr. vulg.). Round Nazareth and Tiberias the present is either *bâjī* or *bêjī* 'he comes', and so on.

Imperative.

	Palestine (cit.)	Palestine (fell.)	Galilee	Syria
Singular.				
2 p. m.	*taʿ* or *táʿal*	*taʿ*	*taʿ* or *táʿâl*	*taʿā* or *táʿâla*
f.	*táʿî* or *táʿalī*	*taʿʾâlī*	*táʿī* or *táʿâlī*	*taʿī* or *táʿâlī*
Plural.				
2 p. m. f.	*táʿū* or *táʿalū*	*taʿʾâlū* or *taʿʾâlin*	*táʿū* or *táʿâlū*	*táʿū* or *táʿâlū*

or *táʿalin*

In the neighbourhood of Jerusalem the *a* is sometimes lengthened, giving *tâʿ* (m. s.), *tâʿī* (f. s.) and *tâʿū* (pl.). Occasionally the feminine *tâʿâlī* is used also for the masculine singular (vulg.). In the dialect of Aleppo the termination is accented, the forms there used being *taʿʾâ* (m. s.), *taʿʾī* (f. s.) and *taʿʾú* (pl.).

Participle.

Sing., m.: *jâyī* (Syr.) or *jây* (Pal.).
f.: *jâʾʾiyäh* (Syr.) or *jâyäh* (Pal.).

In the common speech the feminine is avoided:—
sint ijjây (vulg.) for *issint iljâʾʾiyäh* 'next year'[1].

Verb. N.: *mâjī* or *jânih* (Pal. fell.).

The pronominal suffixes, which properly denote the direct object, are used after *ajâ* or *ijâ* for the indirect object:—
ʾjâhum 'he came to them'; *bʾjîkum* 'he is coming to you'.

There is also one word, *hât* 'bring', 'give', which is only used in the imperative:—
Sing., 2 p. m.: *hât* or *hât*; f.: *hâtī* or *hâtī*.
Plur., 2 p. c. (m.): *hâtū*, *hâtū*; f.: *hâtin* (fell.).

[1] But *iljumʿah iṭṭâlʾʾah* 'next week'.

The verb *šâ'* 'wished' hardly occurs except in the phrases *'in šâ' allâh* or *'inšállâh* (coll.) 'if God wills!' and *mâ šâ' allâh* or *mâšállâh* (coll.) 'what God wills!', used as an exclamation of wonder[1], and in a few other stereotyped idioms.

CHAPTER IX. THE SYNTAX OF THE VERB.

§ 1. The Perfect.

The Arabic perfect expresses a completed action in the past time:—

ilḥ^{a}kîm wazan ḳ^{a}rârat ilm^{a}riḍ fî-'ṣṣûbḥ 'the doctor took the patient's temperature in the morning';

däfäst nabḍåh "abl w^{u}ṣûlak 'I felt his pulse before your arrival'.

It is also used where in English the present is preferred, though logically the act described is already completed:—

mâ f'himt'š šî 'illî sa'^{a}lûk ʿannuh 'you don't understand about what they have asked you';

mahmâ šuft 'whatever you see'; *fên šît* (Dam.) 'where you like'.

The perfect may be used for the present in general statements, when they properly refer to past time:—

kull mâ kibir kull mâ hibil 'the bigger he grows, the stupider he becomes'[2].

But it is very rarely employed, for the pure present, of an act which is still incomplete, except in what is really a colloquial overstatement of the truth:—

'änâ mitt min il ʿaṭaš 'I am dying of thirst'.

Occasionally also it is used for the future in emphatic assertions:—

mâ ba"ait or *mâ ʿitt taʿmil haik* 'you'll no more do so'[3].

To express the pluperfect, the perfect preceded by the perfect of *kân was* is used:—

kân kätäb 'he had written'; *kunnâ k^{a}tabnâ* 'we had written';

kânit "âmit min innôm 'she had got up'[4];

lâqait izzårf 'illî kunt ḍaiyaʿtuh 'I found the envelope which I had lost'.

The future perfect is expressed by the perfect preceded by the imperfect of *kân* 'was':—

[1] Both phrases are employed only by Muslims; for *šâ'* Christians substitute *râd* in this expression.

[2] Literally: 'the bigger he has grown, the stupider he has become'.

[3] See pp. 118–119. [4] Literally: 'she had risen from sleep'.

niˈkûn näktub 'we shall have written';
tˈkûnū ḫallaṣtŭ-ˈššuġl ˈˈabl ilˤašâ 'you will have finished the work before supper'.

The perfect serves very rarely in modern Arabic in place of the optative, and then only in certain stereotyped phrases:—
kaṯṯar ḫairak 'thank you'[1];
ˤišt 'well done!'[2];
ġafar allâh zänbak 'may God forgive your sin!';
ˈasˤad allâh mᵃsâkum 'good evening!'[3].

It is, however, regularly used with *rait, rêt* (Syr.) or *lait, lêt* (Pal.) 'would that', to which a pronominal suffix agreeing with the subject of the verb is attached, to express an unfulfilled wish in the past:—
yâ raitî kunt fî mᵃḫallak 'oh! would that I had been in your place!';
rait il ˈˈabbât tᵃnäššū ˈamlaḫ 'would that the collars were better starched!'.

§ 2. The Imperfect and the Present.

The imperfect properly expresses an incomplete action in the past, present or future; but in practice it is confined to the present and more rarely to the future:—
ˈaktub 'I was writing', 'I write' or 'I shall write'.
bⁱhimm ˈᵃbûh ˈinnuh yⁱkûn mijtahid 'his father is anxious that he should be diligent';
nⁱsällim ˤᵃlêkum 'we greet you'.

Various periphrases are consequently necessary accurately to distinguish these senses:—
(i.) To express the simple present whether of a single act or of habitual action, either the so-called present (with *b* prefixed) is used:—
bäktub 'I am writing'; *mⁱniktub* 'we are writing';
ittˡrân bⁱyisfur fī-ˈlmᵃḫaṭṭah 'the train is whistling in the station';
ˈanâ baḫlîˈˈ lᵉḫâlî dâyⁱmᵃⁿ 'I always shave myself'.

Or the imperfect or present is employed, preceded (*a*) by *ˤammâl* (m. s.), *ˤammâläh* (f. s.) and *ˤammâlîn* (m. pl.), *ˤammâlât*

[1] Literally: 'may He (*i. e.* God) increase thy welfare!'
[2] Literally: 'mayst thou live!'
[3] Literally: 'may God make your evening happy!'

(f. pl.), (*b*) by *ʿammâl* with the pronominal suffixes (vulg.), or (*c*) by *ʿamm*, used indeclinably[1]:—

ʿammâl ʾaktub 'I am writing';

ʿammâlah bᵢtiktub 'she is writing';

ʿammalîn biktᵘbū 'they are writing';

ʿamm mᵢniktub 'we are writing'.

In this sense *ʾâʿid* 'sitting' is sometimes substituted for *ʿammâl*:

ʾâʿᵢdîn niġsil ilhᵘdûm 'we are washing the clothes'.

(ii.) To express incomplete action in past time the same construction, preceded by *kân* 'was', is employed:—

kânit ʿamm tiktub 'she was writing';

kânū ʿammâlîn bᵢyiktᵘbū 'they were writing';

ilrîḥ kânit ʿammâläh tᵢsîr šᵃdîdäh 'the wind was becoming violent'.

(iii.) The imperfect (but never the present), preceded by *râyiḥ* 'going', in the proper gender and number, or *râḥ* (Pal., Leb.), *raḥḥ*, *raḥ* (Pal., vulg.) or *laḥḥ*, *laḥ* (Syr., vulg.) uninflected, or *ǰây* 'coming' (vulg.), properly declined, denotes the periphrastic future, 'going to' or 'about to'; preceded by *bädd* (Pal.) or *bidd* (Syr.) 'wish', with the necessary pronominal suffix, signifies the future of volition or intention, 'will' or 'shall'[2]; for these the imperfect of *ʿâm* 'arose' is occasionally substituted with the sense of a periphrastic future (vulg.):—

râyᵢḥîn yiktᵘbū 'they are about to write';

ǰây ʾaktub 'I am going to write';

bädduh yiktub 'he will write';

biddnâ niktub 'we shall write';

ilmarah raḥḥ tinšur ilmᵃḥârim fᵢ-ʾššäms 'the woman is going to hang up the handkerchiefs in the sun';

ġurbânât iṣṣûf mâ laḥḥᵢš yikmᵢšū bᵢmaiyäh dâfyäh 'will not woollen socks shrink in hot water?'.

[1] The form *ʿammâl* is preferred in Palestine, *ʿamm* generally in Syria and exclusively in Aleppo.

[2] After these words, and especially after *badd*, the prefix of the 1st pers. sing. and sometimes of the 3rd pers. masc. sing. and plur. is elided, as in *baddî ʾktub* (coll.) for *baddî ʾaktub* 'I will write'.

The present tense, besides denoting a pure present, is employed also in the three following ways, where it is equally correct to use the proper imperfect:—

(*a*) Of the immediate or instant future:—

ba'd t̲ᵃlât̲ dᵃ"âyi" bⁱdu"" iḍḍ̲uhr 'in three minutes it will strike noon'.

This is especially frequent in the case of *kân* 'was' (coll.):—

mâ bitkunš 'awwal walad fî ṣaffak 'you won't be top of your class'.

(*b*) Of the immediate past which can be regarded as actually present:—

birtᵘmī f'ĭ-'ssahläh 'he has fallen to the ground'.

(*c*) In a gnomic sense:—

min kut̲r šurb inᵘbîḍ bîjī-'l'insân säkrân 'from drinking too much wine one becomes drunk'.

To convert any of these constructions into the past tense, *kân* is placed before them: -

kânit râyⁱḥah tilbis šâl 'azra" 'she was going to wear a blue shawl'.

The following points must be noticed about *badd*, which is properly a substantive, meaning 'wish':—

(*a*) The subject must be expressed by means of a pronominal suffix; if the subject is a substantive, it precedes *bädd* as a *casus pendens* and is taken up in the main clause by a pronominal suffix attached to *bädd*:—

ṣâḥib ilbêt badduh yⁱ'arrⁱfak biᵃḫûh 'the host wishes to introduce you to his brother'[1].

(*b*) Since *bädd* is a substantive, meaning 'wish', the verb *kân* before it always stands in the 3 pers. masc. sing.:—

'intū kân bäddkūn ti"râh 'you were going to read it'[2].

(*c*) When the noun or pronoun that governs *bädd* is different to that of the subordinate verb, *bädd* must be followed by the preposition *min* 'from' with a pronominal suffix referring to the subject of the dependent verb:—

[1] Literally: 'the host, his wish (is that) he should introduce you to his brother'.

[2] Literally: 'you, it was your wish (that) you should read it'.

ilḫ^{u}wâjah bidduh minnük t^{i}ġaiyir b^{u}yâḍ ittaḫt 'the gentleman wants you to change the bed-clothes'[1].

(*d*) Things as well as persons can govern *bädd*:—

hazz^{i}râr baddhân yitḫaiyaṭu ḫâl^{an} 'these buttons want sewing on at once'.

The imperfect with the perfect of *kân* or more rarely of *ṣâr* signifies habitual or continued action in the past:—

kunt tiskun fî haiḏâk ilbêt 'you used to live in that house';

ṣirnâ ni"rä-'ljurnâl 'we were reading the newspaper'.

The same construction expresses an impossible condition:—

kunt '^{a}hibb 'ajī ma^{ʿ}ak 'I should have liked to come with you'.

To express strong intention the imperfect is sometimes in the common speech strengthened by prefixing *la* or *'inn la* 'verily':—

'innî laḍrubak 'I'll certainly beat you'.

The imperfect alone is used to express a possible wish, but only in certain stereotyped phrases, especially in greetings:—

y^{i}bâr^{i}kak allâh 'God bless you!';

yis^{ʿ}id m^{u}sâk 'good evening!'[2];

allâh y^{i}kûn ma^{ʿ}ak 'God be with you!'[3];

allâh yaḫf^{u}ẓak 'God guard you!'[4];

allâh y^{i}ṣabḫak bilḫair 'God give you good morning!'[5];

allâh y^{i}saḫḫak bilhandâ 'God give you a prosperous morning!'[5];

yin^{ʿ}al ḫaiyâtak 'cursed be thy life!'[6];

yiḫrab or *yiqṭa^{ʿ} bêtak* 'cursed' or 'cut off be thy family!'[6].

Ordinarily possible wishes are introduced by *rait*, *rêt* (Syr.) or *lait*, *lêt* (Pal.) 'would that', to which the required pronominal suffix is attached, followed by the imperfect:—

raituh y^{i}zûrnî 'would that he would visit me!'.

yâ raithâ timṭûr 'Oh! would that it would rain!'.

[1] Literally: 'the gentleman, his wish from thee (is that) thou shouldest change the bed-clothes'.

[2] Literally: 'may thy evening be happy!'

[3] Namely, '*bon voyage*'.

[4] The answer to '*bon voyage*'.

[5] Literally: 'God make you in the morning in goodness' and 'in prosperity' respectively, the second being the proper answer to the first.

[6] Or *yirḫam* (fell.).

Another idiom to introduce a wish, which is peculiar to the *fällâḥîn*, is *ʿalyôm*[1] or *ʿalā wállâh* 'would that!', followed by the imperfect:—

ʿalyôm ʾᵃrâḥ maʿhun 'Oh! that I could go with them!';

ʿalā wallâh tintabih 'Oh, that you would attend!'.

The imperfect also is used in subordinate clauses without an introductory particle, after nouns or verbs which denote (i.) knowing how, being able:—

bⁱtâʿrif tisbaḥ 'do you know how to swim?';

ilwalad yi"dar yⁱfikk ilʿu"dah 'the boy is able to untie the knot'.

If the subject is indefinite, the verbal noun should be substituted for the imperfect:—

ʾarjū taḥwîl hāḏă-ʾlmüktûb 'please forward this letter'[2];

mⁱni"dar ni"ṭaʿ innahr hôn 'can we cross the river here?'.

(ii.) seeing:—

šuftak titruk iddukkân 'I saw you leave the shop'.

If it is desired, however, to emphasize the fact of present time, the present may be substituted for the imperfect in this construction:—

unẓur ilbᵃnât bⁱyiḥlⁱbă-ʾlbaqarât 'look at the girls milking the cows'.

(iii.) wishing, liking, intending and so on:—

bⁱrîd yiǰī maʿnâ 'he wants to come with us';

bᵃhibb ʾadrus illuġât 'I like studying languages';

"addêš fikrak tⁱḍull hôn 'how long (is it) your intention to stay here?'.

(iv.) trying:—

jarrabnâ nⁱkarrir ilmaiy 'we tried to filter the water';

hû râyiḥ yⁱjarrib yⁱ"addif nuṣṣ sâʿah 'he's going to try to row for half an hour'.

(v.) necessity and possibility:—

lâzim tⁱḥalliṣ šuġlak 'you must finish your work';

kam kⁱtâb lâzim yⁱkûn hôn fî fikrăk 'how many books must there be here in your opinion?';

yimkinnî ʾaktⁱtib lišširikăh ilmaḏkûrah 'perhaps I shall subscribe to the above-mentioned company'.

[1] Literally: '(Oh!) for the day (when)...'.

[2] Literally: 'I beg the forwarding of this letter'.

(vi.) beginning: —

bädät tiṣḥā 'it's beginning to clear up';

ibtᵢdā yirfaʿ ilʾʾᵘzâz 'he began to raise the window[1]';

bᵢyibtᵢdī yimsaḥ lahum ilbalṭâyât 'he is beginning to brush their overcoats'.

(vii.) continuing and ceasing: —

ḍâllit tᵢšättā 'it continued raining';

ḍâllêt ʾiqrā ḥattā ʿattamit 'I continued reading till it grew dark';

baṭṭâlt ʾaskun hônâk ʾʾabl šahrain 'I ceased living there two months ago';

mâ baṭṭâlit tᵢšattā ḥattā ḥallâṣt ilʾašǧâl 'it did not stop raining till you had finished the business'.

(viii.) remembering and forgetting: —

mâ tᵃḏakkar ṭištᵢrī kull ilʾašyâ 'he did not remember to buy all the things';

lâ tinsā tidfaʿ ilfᵘlûs 'don't forget to pay the money'.

(ix.) permitting and forbidding: —

daʿnî ʾᵃrûḥ kᵃmân 'let me go too';

daʿuh yiḥḍâr ilyôm 'let him be present to-day';

lâ tᵢḥallī ḥᵃdâ yᵢfût lᵃʿandî 'let no one come in to me'.

(x.) purpose, after verbs of coming and going: —

ijit ilmarah tiǧsil itᵗᵢyâb 'the woman has come to wash the clothes';

râḥ ilʿittâl yᵢjîb ʿafšî 'has the porter gone to fetch my luggage?'.

The imperfect is also used idiomatically after such words as *ʿâd* 'did again', *kâd* 'almost did', *mâ kâd* and *mâ liḥiq* (Pal., fell.) 'hardly did', *ʿâdäh* 'custom', *ʿalā* '(incumbent) on', *tamm* 'continuation' (the last three usually requiring the pronominal suffixes referring to the subject of the following verb), and so on: —

mâ ʿitt ʾᵃšûf ilʾʾuds 'I didn't see Jerusalem again'[2];

lâ tᵢʿûd taʿmil mitl haiḏâ 'don't do this again'[3];

ʾänâ mâ kitt ʾasmaʿ kilmah wâḥᵢdäh 'I hardly heard one word'[4];

[1] Literally: 'the glass'; but *ṭâqah* (Pal.) or *šubbâk* (Syr.) 'window'.

[2] Literally: 'I did not add (that) I should see', &c.

[3] Literally: 'do not add (that) you should do', &c.

[4] Literally: 'I was not near (that) I should hear', &c.

mâ lᵉḥi"t ʾᵃṣêl 'I had hardly arrived'[1];

tᵉkâd taṣil fi ʾlwa"t 'you will just arrive in time'[2];

ʿâdᵉtî ʾatmaššā bᵉḥadd innahr kull yôm 'it is my habit to walk by the river every day'[3];

ʿᵃlêk titǧassal râsᵃⁿ 'you must wash at once'[4];

mâ lîš ʿain ʾaʿmil dâlik 'I haven't the cheek to do that'[5].

The imperfect also serves to express an act which is simultaneous with and completes another action:—

kân irrajjâl yiqʿud yilʿab iššatranǧ 'the man was sitting playing chess'.

When the first verb is in the participle, the second verb should be introduced by the conjunction *wa* 'and':—

šuftuh "âyid wᵉyiktub ʿală-ʾṭṭâwᵉlah 'I saw him sitting writing at the table'.

Finally, the imperfect is used asyndetically after such phrases as *tᵃfaḍḍal* 'be so good', 'please', *aʿmil maʿrûf* 'do (me) the favour' and so on:—

tᵃfaḍḍal tᵉdillnî-ʾṭṭᵃrî" 'please show me the way'[6];

aʿmil maʿrûf tᵉnăzzil il"ᵘzâz 'be so good as to lower the window'[7].

It should, however, be noticed that the imperative may always be substituted for the imperfect in this construction:—

tᵃfaḍḍal du"" ijjaraš ʾin kân ʿâwiz išî 'please ring the bell if you want anything';

aʿmil farǧînî-ʾlmistᵃrâḥ 'be so good as to show me the water-closet'.

§ 3. The Participle.

The participle properly expresses a state without reference to time:—

ʾânâ kâtib 'I am writing';

ʾint mabsûṭ 'were you pleased?';

maʿlûm ʾinnuh šarrâ" 'it is known that he is a thief';

ṭiliʿnâ ʿală-ʾljibâl mâšᵉyîn 'we climbed the hill on foot';

[1] Literally: 'I had not reached (that) I should arrive'.
[2] Literally: 'you will be near (that) you should arrive', &c.
[3] Literally: 'my custom (is that) I should walk', &c.
[4] Literally: '(it is incumbent) upon you (that) you should wash', &c.
[5] Literally: 'there is not an eye to me (that) I should do that'.
[6] Literally: 'be good; thou wilt show me', &c.
[7] Literally: 'do a favour; thou wilt lower', &c ; (see p. 118, n. 1).

mâ ʾaʿrif mⁱnên ʾänt jâyib aṭṭâbäh 'I don't know from where you were bringing the ball'.

In particular, the participle denotes a state, whereas the perfect expresses a definite action in past time:—

bⁱkûn ilbâb maftûḥ 'is the door open?';

infataḥ ilbâb 'has the door been opened?'.

Thus the participle *bâqī* 'remaining' is used to introduce a story in the past, where 'there was' would be used in English:—

bâqī malik uhû fî ḥilū mⁿnâm 'there was a king, and (he was) in a pleasant sleep';

bâqī-ʾṭṭišt mardûd ʿannâr 'the pot was set on the fire'.

The difference between the imperfect and the participle is that, whereas the former expresses habitual action, the latter denotes what is incidental to the moment to which the speaker refers:—

ilbaḥr hâdī-ʾlyôm hôn 'the sea is calm here to-day';

ilbaḥr yihdī dâyⁱmᵃⁿ fî ḫaifâ 'the sea is always calm at Haifâ'.

If it is desired to emphasize the fact that the event to which the participle refers occurred in the past, the auxiliary verb *kân* must be prefixed:—

kunt mabsûṭ minnuh imbâriḥ 'I was pleased with him yesterday';

kân lâzimnî ʾakl fî haiḏâk ilwaʾʾt 'I wanted food at that time'.

The same construction also denotes habitual action in the past:—

kân mâši-ʾlḥûrî kull yôm fî ḥârat innⁿṣårā 'the priest used to walk every day in the Christian quarter'.

Preceded by *ṣâr* 'became' the participle corresponds to the English perfect (vulg.):—

sᵃʾʾait izzᵘhûr — ṣirt ʿâmil haik 'have you watered the flowers? — I have done so'.

In conjunction with the present or imperfect of *kân* 'was' the participle expresses the future perfect:—

baʿd nuṣṣ sâʿah minkûn wâsⁱlîn ʾilă-ʾššâm 'in half an hour we shall have reached Damascus'.

The participle further completes the action described in the main verb, after verbs of remaining and continuing:—

bi"îṭ mitkällim 'I remained talking';

käm sâʿah baʿd bäddnâ nib"ā mâšiyîn 'how much longer shall we keep on walking?'.

After verbs of seeing and the like, whereas the imperfect rather expresses an instantaneous act, the participle denotes continued action:—

šuft irrijjâl "áʿid fi-'ljâmiʿ 'I saw the man sitting in the mosque';

šâfŭ-'tnênhun "âʿiḍîn wiyišrabŭ-'dduḫḫân 'they saw both of them sitting smoking'.

In the so-called 'circumstantial clauses', the participle, which is introduced by the pronoun and the conjunction *wa* 'and', defines the circumstances in which the action of the main verb occurs; the participial clause may either follow or precede the sentence which it qualifies:—

lâ"iyät älwalad uhû yijrī 'ilā bêtuh 'she met the boy when he was running home';

uhû "áʿid ʿală-'ššubbâk naẓâr minnuh ušâf il'ôlâd fi-'lmiʿlab 'while he was sitting at the window, he looked out and saw the boys in the play-ground'.

A peculiar inverted kind of circumstantial clause sometimes occurs, in which the personal pronoun is placed at the end of the main clause and is immediately followed by the conjunction which introduces the participle:—

tᵃʿajjabt ʿală-'lmanẓâr 'änâ uṭâliʿ ʿală-'ljäbäl 'I admired the view as I was climbing the hill';

fäkkäš 'ijruh hû unâzil ʿan ilḥiṣân 'he sprained his foot as he dismounted from the horse'.

Lastly, there is a rare impersonal use of the passive participle, employed when the verb in the active would be qualified by a noun governed by a preposition:—

middaʿā ʿᵃlêh 'the one claimed against', 'the defendant'[1];

ṭâṣah nᵘḥâs maśġûl ʿᵃlchâ faḍḍah 'a bowl of brass wrought with silver'[2].

[1] Literally: '(he whom it is) having been claimed against him'.

[2] Literally: 'a bowl of brass, having been worked upon it (with) silver', (where *faḍḍah* stands in the accusative, defining the verb).

§ 4. The Verbal Noun.

Apart from its use as a pure substantive, the verbal noun is mainly employed in three ways:—

(*a*) as a substantive expressing the action implied in the verb:—

sir"at ilf^{u}lûs ʾaḫḫar r^{u}jû‘ ilm^{u}dîr ‘the theft of the money delayed the manager's return’;

(*b*) as a cognate accusative after verbs:—

ḥasabt ḥ^{i}sâb ṣâ‘b ‘I made a difficult calculation’;

sâfarū safar ṭ^{a}wîl ‘they went a long journey’;

(*c*) with prepositions in place of a dependent clause with a conjunction:—

s^{i}mi‘t ḥissuh "abl w^{u}ṣûluh ‘I heard his voice before he arrived’.

§ 5. Impersonal Verbs.

The impersonal verb, which is rare in modern Arabic, occurs chiefly in phrases expressing the state of the weather, for which the third person feminine of the singular is invariably used (the feminine noun *iddinyâ* ‘the world’, being implied):—

iddinyâ dâf^{i}yäh ‘it's mild’; *iddinyâ ḥâm^{i}yäh* ‘it's warm’;
timṭûr (class.) and *tištī* or *t^{i}šättī* (coll.) ‘it is raining’;
‘amm bitnaʾ"aṭ ‘it is raining in slow drops’;
‘attamit ‘it grew dark’; *ʾamsit ‘^{a}lênâ* ‘evening overtook us’[1];
bara"at ‘it lightened’; *tir‘ad* ‘it thunders’;
‘amm b^{i}tiṭliǰ ‘it is snowing’.

Otherwise, the impersonal use of the verb only occurs now in phrases borrowed from classical Arabic:—

‘iši ‘^{a}lêhâ ‘she fainted’[2].

§ 6. The Verb ‘To Be’.

The words ‘is’ and ‘are’ are usually omitted, there being no verb ‘to be’, strictly speaking, in Arabic:—

ilbaḥr ʾazra" ‘the sea (is) blue’; *ʾint ḥâḍ^{i}r* ‘(are) you ready?’;
issufrah ḥâḍ^{i}rah? ‘(is) the table ready?’;
hû rajjâl täfrân ‘he (is) a poor man’;

[1] Literally: ‘(the world) became evening upon us’.
[2] Literally: ‘it darkened upon her’.

haiḏâ ʾillî bᵃrîduh 'that (is) what I want';
mâ hû ḥizrân 'it (is) not worth mentioning';
ilī ʾalam irrᵘṣâṣ 'the pencil (is) mine'[1];
ʿandak ʾalam wᵢḥibr? 'have you pen and ink?'[2];
ʿandak ʿuwaḍ fâjᵢyäh? 'have you (any) free rooms?';
iddâr muš mafrûš 'the house (is) not furnished';
halʿimläh dârᵢjäh hôn? '(is) this coin current here?'.

To indicate past time, the perfect of *kân* 'was' must be added:—
ruḫṣatuh kânit ʾᵃṣîrah 'his leave was short';
ilḫammârjî kân mᵂʿaṭṭar 'the innkeeper was a worthless fellow';
mîn kân maʿak? 'who was with you?';
ʾaddêš kân ʿumrak haiḏâk ilwaʾt? 'what was your age at that time?'.

Frequently *fîh* or *fî*, occasionally used also in the feminine *fîhâ* (vulg.), 'there is', 'there are', is used in the common speech, where especially the French *il y a* would be employed:—
mâ fîh hôn jurnâlât 'there are no journals here';
fîh ʾaḫbâr ilyôm? 'is there (any) news to-day?';
šû fîh fī-ʾlbäläd yistᵢḥiʾʾʾ ilfurjah? 'what is there in the town worth seeing?';
fîh ḫᵃdâ hôn yiḫkī-ʾlʿarabî? 'is there any one here speaks Arabic?';
mâ fîh šî miṯluh 'there's nothing like it'.

In past time *fîh* must be preceded by *kân* 'was':—
kân fîh lî šî mᵃkâtîb fī-ʾlbuṣṭah? 'were there any letters for me in the post?';
mâ kân fîh ḫabar imbâriḥ 'there was no news yesterday'.

It may also be employed with a noun as subject in phrases about the weather:—
fîh šôb ilyôm 'it's hot to-day'; *fîh maṭar rᵃfîʿ* 'it's drizzling';
mâ fîš ṣâḥū kᵃṯîr 'it's not very fine'.

The verb *ṣâr* 'became', 'has become', is employed in many phrases logically, where 'is' would be used in English:—

[1] Literally: 'to me (is) the pencil of lead'.
[2] Literally: 'with thee (is there) pen and ink?' (See Ch. XVIII, § 4, for the verb 'to have'.)

ṣâr nuṣṣ illêläh 'it's midnight'; *ṣâr laqqîš* 'it is late';
ṣârit issâʿah ḫamsäh 'it's five o'clock';
ṣâr ilwaʾʾt tâ tʿrûḥ 'it's time for you to go';
ṣâr ilhâ wajaʿ râs 'she has a headache';
ʾʾaddêš ṣâr läk fī-ʾlʾʾuds? 'how long were you in Jerusalem?';
ṣâr lî hônîk ʾaqall min jumʿah wâḥʲdäh 'I was there less than a week';
šû ṣâyir hônâk? 'what's on there?'.

The verb *ṣâr* is also frequently used in the more correct sense 'became':—

*ṣirt ʾaḥsan halla*ʾʾ 'I'm better now';
*ḫaiyî ṣâr ḍâbiṭ sʲyâsîy fī-ʾlʿʲrâ*ʾʾ 'my brother became a political officer in Mesopotamia'.

In this sense *ʾʾaʿad* 'sat', 'set to', *ijâ* 'came', and *râḥ* 'went' are not infrequently used, especially to represent the English 'got' (vulg.):—

ʾʾaʿatt mʲdarris 'I became a professor';
bʲrûḥ baḥrî 'he's becoming a sailor';
râḥ ʾʾ*atîl* 'he got killed'; *ijâ ʿaiyân* 'he got ill'.

The difference, therefore, between *inkäsar ḏʲrâʿuh* and *ṣâr ḏʲrâʿuh maksûr* corresponds roughly to that between 'his arm has been (was) broken' and 'his arm got broken' in English.

An extension of this use of *ṣâr* is its common meaning 'began':—

ʾuḫtî ṣârit tibkī 'my sister began to cry'.

Occasionally also the passive of *wajad* 'found' connotes 'there exists', 'there occurs', like the French *il y a, il y avait*:—

yûjad sämäk fī-ʾnnahr? 'are there any fish in the river?';
wijid šajar ʿalā jäbäl kurmul ʾʾ*abl* 'there were trees on Mount Carmel formerly'.

CHAPTER X. THE FORMATION OF NOUNS AND ADJECTIVES.

There are in Arabic a few primitive nouns of a biliteral form; but the great majority of Arabic nouns falls into definite types, all modelled on a triliteral basis. Modifications of the simple type are caused (i.) by a change in the vocalisation, (ii.) by

the insertion of long vowels or diphthongs, (iii.) by duplication of the middle radical, (iv.) by a combination of these last two modifications, (v.) by the addition of preformative and (vi.) of afformative syllables; but, as all the verbal themes are not in use in any given verb, so not all nominal forms occur in the case of any root. Thus, from *kätäb* 'he wrote' there are derived the following nouns: *kitbäh* 'transcription', *kᵉtâb* 'book', *kᵉtâbäh* 'writing'; 'deed', *kᵃtîbäh* 'diploma', 'patent', 'decree', *kâtib* 'secretary' (act. ptcp.), *kuttâb* 'school' (musl.), *mäktäb* 'office' (comm.), *mäktäbäh* 'writing-desk', *mäktûb* 'letter' (pass. ptcp.), *kutubîy* or *kutubjîy* 'bookseller', and *kutubẖânäh* 'library'. There are also a few reduplicated, quadriliteral and quinquiliteral types, as well as some exceptional forms, a very few compound words, and a certain number of foreign loan-words.

Since, therefore, it is necessary to recognize the verbal roots from which nouns are derived before they can be found in the dictionary, especially when they have a consonantal prefix, the examples here given are arranged under roots in the following order: (*a*) from strong roots, (*b*) from assimilated roots, (*c*) from geminate roots, (*d*) from hollow roots, (*e*) from defective roots, (*f*) from doubly weak roots, and (*g*) exceptional forms.

§ 1. Simple Nouns.

The following nouns, which are of biliteral form and belong to the primitive Semitic speech, cannot be classified with the regular types of nouns and adjectives:—

ʾab 'father'	*ʾaẖ* 'brother'	*ibn* 'son'[1]
ʾumm 'mother'[2]	*ʾuẖt* 'sister'[3]	*ʿbint* 'daughter'[3]
däm 'blood'[4]	*ism* 'name'	*sinäh* 'year'[5]

To these *ʾîd* or *yadd* (Syr., vulg.) 'hand'[6] and *maiy* 'water'[7] must be added.

[1] The *i* is merely a preformative *'älif*, to help the pronounciation.
[2] Also occasionally *'ummāh* (Pal. fell.).
[3] The *t* is the termination of the fem. sing.; (see Ch. XI, § 2).
[4] Also *damm* (vulg.).
[5] The *-äh* is the termination of the fem. sing.; (see Ch. XI, § 2).
[6] Both corruptions of *yad* (class.) 'hand'.
[7] See p. 21.

§ 2. List of Common Words[1].

(i.) Triliteral roots, with short vowels:—

Form *faʿl* or *faʿal* (coll.), often indistinguishable from *faʿal*:—

(*a*) *barad* 'hail'	*darfah* 'shutter'	*ṣanʿah* 'industry',	*ġarb* 'west'	
barq 'lightning'[2]	*daqn* 'chin'	'craft'	*farʿah* 'branch'	
jarb 'itch'	*raml* 'sand'	*ḍaḫm* 'thick'	*ṭalj* 'strip'	
ḫalqah 'ring'	*samn* 'butter'	*ṭablah* 'drum'	*maṣl* 'serum'	
ḫamlah 'expedition' (mil.)	*šarbah* 'water-jug'	*ṭafrah* 'rash', 'eruption'	*naḫl* 'palm-trees'	
	šahqah 'hiccough'[3]		*naʿlah* 'horse-shoe'[4]	
(*c*) *baṭṭah* 'duck'	*raff* 'board', 'shelf'	*ṣaddah* 'pack of cards'	*kannah* 'daughter-in-law'	
jarrah 'small jar'				
ḫabbah 'boil'; 'pill'	*ḫall* 'vinegar'	*fajj* 'unripe'	*laffah* 'turban'	
ḫazz 'luck'	*samm* 'poison'			
(*b*) *wasʿ* 'width'		*wabr* 'coney'	*waʿd* 'promise'	
(*d*) *bôzah* 'kiss'	*jôz* 'nuts'	*dôrah* 'attack of fever'	*ṣôt* 'voice', 'vote'	
bôl 'urine'	*ḫôrah* 'poplar'		*ṭôš* 'noise', 'uproar'	
ṭôrah 'revolt'	*ḫóḍ* 'basin'	*dôlah* 'government', 'dynasty'	*ṭôq* 'necklace'	
	ḫauḫ 'plums'		*kômah* 'heap'	
ṭâsah 'drinking-cup', 'bowl'	*ʿâzah* 'want'	*kâs* 'tumbler'	*nâb* 'molar tooth'	
	ġâl 'lock'	*kâr* 'trade', 'profession'	*nâqah* 'she-camel'	
šâš 'muslin'	*fâs* 'hatchet'			
dên 'debt'	*šêḫ* 'old man'	*šêlah* 'load'	*ʿaiš* 'articles of food'[5]	
zêt 'oil'				
(*e*) *jarū* 'whelp'	*raḫū* 'soft', 'flaccid'	*šakwah* 'complaint'	*ʿafū* 'pardon'	
dalū 'pail'				
ḫakī 'conversation'				
(*f*) *wazzah* 'goose'		*jauw* 'atmosphere'		
ḫaiyah 'snake'		*naiy* 'raw'		

Form *fiʿl* or *fiʿal* (coll.), often confused with *fuʿl*:—

(*a*) *tirbah* 'tomb'	*zibl* 'dung'	*fiqrah* 'article' (in journal)	*qišr* 'egg-shell'[6]	
tift 'dregs'	*sirbah* 'several', 'a lot'		*libn* 'bricks'	
jild 'skin', 'leather'		*qidrah* 'earthen pan'	*milḥ* 'salt'	
ḫinṭah 'wheat'	*silf* 'brother-in-law'	*qismah* 'fate'		
(*c*) *jidd* 'grandfather'	*dikkah* 'belt', 'girdle' (Musl.)	*šiffah* 'lip'	*ʿillah* 'illness'	
ḫiss 'voice'				
(*d*) *dîk* 'cock'	*zîr* 'porous jar'	*ʿîd* 'festival'	*nîs* 'porcupine'	
rîš 'feathers'	*ṭîn* 'clay'	*qîmah* 'value'	*nîr* 'yoke'	
zîjah[7] 'marriage'				
(*e*) *ḫilū* 'sweet'		*kiswah* 'clothing'		
jidī 'kid'				
(*f*) *nîyah* 'appearance'				

[1] See Ch. XI, § 2 for the feminine termination *-ah*. [2] Also *baraq*.
[3] Or *ḫâzûkah* and *ḫʷzûkah*. [4] Or *naḍwah*. [5] Also 'bread' (Eg.).
[6] Notice *qišr izzilḥiṭṭih* 'tortoise-shell'; but *tirsih* 'Egyptian tortoise'.
[7] Also *jîzah* (vulg.).

Form *fuʿl* or *fuʿul* (coll.), sometimes weakened to *fiʿl*:—

(*a*) *ʾufq* 'horizon' *ḫudrah* 'vegetables' *ʿurš* 'wedding-feast' *furqah* 'division' (mil.)
buʿd 'distance' *ḫuṭbah* 'betrothal' *ʿumlah* 'coin'; 'small change' *qurqah* 'hen'
tuql 'heaviness' *sumk* 'thickness' *ʿuṭl* 'damages' *qurnah* 'corner'
jumlah 'sentence'; 'sum' *sumnah* 'fatness' *ġumq* 'depth' *quft* 'lock', 'bolt'
duhn 'fat' (of meat) *šurbah* 'soup'[1] *furjah* 'show', 'spectacle' *mušṭ* 'comb'
ḫurj 'saddle-bag' *ṣulḥ* 'peace' *ḍuʿf* 'weakness' *hudnah* 'armistice' *mulk* 'property'

(*c*) *jubbah* 'jacket' (Musl.) *ruzz* 'rice' *ʿuddah* 'tools' *murr* 'bitter', 'sour'
zuṭṭ 'gipsy' *quṭṭah* 'cat' *muzz* 'tasteless'

(*d*) *bûmah* 'owl' *tûm* 'garlic' *zûm* 'juice', 'sap' *kûsah* 'marrow' (veg.)
tût 'mulberries' *dûdah* 'worm' *kûz* 'can' *fûl* 'beans'

(*e*) *furwah* 'fur-lined coat' *kunyah* 'surname'

(*f*) *qûwah* 'strength'

Form *faʿal*[2], sometimes weakened to *fiʿil* (Pal. fell.)[3]:—

(*a*) *ʾazam*[4] 'crisis' *ḫaraz* 'bead-necklace' *ṭabaq* 'tray'; 'pincers' *laʿab* 'games', 'sport'
balaḥ 'dates' *ṭabaqah* 'story', floor' *laqan* 'washing bowl'
tamar 'dried dates' *ḫašab* 'timber' *ʿadas* 'lentils'
ḫaram 'harem'[5] *rasan* 'halter' *ʿasal* 'honey' *maṯal* 'proverb', 'example'
ḫarakah 'movement'; 'vowel' *sanad* 'promissory note' *ʿaḍalah* 'muscle' *nafar* 'person'; 'private soldier'
ṣadaf 'mother-of-pearl' *ġabarah* 'dust'
laban 'sour milk'

(*b*) *watad* 'tent-peg' *waran* 'lizard' *wasaḫ* 'dirty'

(*c*) *ʿadad* 'number', 'quantity'

(*e*) *ṣalâh* 'prayer' *nadā* 'dew'

(*f*) *ḥayâh* 'life'.

Form *fiʿil*, a variant (coll.) of *faʿil*, chiefly for adjectives:—

(*a*) *bilīṭ* 'obstreperous' (child) *disim* 'delicate' (of food) *zinih* 'rancid' *ʿifis* 'dusty'
ḫisin 'coarse' (of stuff) *dinis* 'ill-mannered' *širis* 'fierce' *kiniz* 'fat', 'coarse'
širih 'greedy' *wiḥiš* 'beastly'

Form *fuʿul*, often weakened to *fiʿil* (Pal. fell.):—

(*a*) *furun* (Syr.) 'oven'[6]

Form *faʿil*, often weakened to *fiʿil* (coll.), chiefly for adjectives:—

(*a*) *baši*[7] 'nasty' (of taste) *raḫiṣ* 'tender', 'fresh' *šani* 'ugly'
ḫaṭir 'dangerous' *sahil* 'easy' *kabid* 'liver'

(*b*) *waʿir* 'rough' (of ground) *waqiḥ*[8] 'shameless'

[1] Generally pronounced *šôrbûh* or *šôrabûh* (Syr.).
[2] The fem. *faʿalah* is often indistinguishable from *faʿlah* (Dam.), as in *waraqah* or *warqah* 'leaf', 'sheet of paper', from *waraq* 'leaves', 'paper'.
[3] This form is very rarely corrupted to *fuʿl*, as in *wuld* (Syr., vulg.) 'boy'.
[4] Or *ʾazmah*. [5] From this is derived *ḫurmah* 'wife' (Syr., vulg.).
[6] Or *ṭâbûnah* (Pal.). [7] Also *biša* (vulg.). [8] Also *wiqaḥ* (vulg.).

Form *fiʿal*, often weakened to *fiʿil* (coll.) by assimilation of the vowel:—

(*a*) *ʿinab* 'grapes' (*e*) *ġinā* 'wealth'

Form *fuʿal*:—

(*d*) *mušâh* 'infantry'

(ii.) Triliteral roots, with long vowels or diphthongs inserted:—

Form *fâʿil*; properly the active participle[1]; very frequent, both as indicating human agents and as an adjective:—

(*a*) *jâmid* 'tough' (of food) *sâḫin* 'feverish'[2] *fâriġ* 'empty', 'hollow' *mâkin* 'firm', 'settled'
jâhil 'ignorant' *ʿâdil* 'just' *qâḥil* 'knuckle' *nâdir* 'rare'
ḥâziq 'skilful' *ʿâṭil* 'worthless' *qâdim* 'foremost', 'next' *nâšif* 'dry'
ḫâtim 'signet-ring' *ʿâqil* 'sensible' *qâṣir* 'under age' *nâsiʿ* 'corpulent'
ḫâṭir 'spirit' *fâtir* 'tepid' *lâmiʿ* 'shining' *nâʿim* 'tender' (of food)
sâbiq 'former' *mâliḥ* 'salt' (adj.)

(*d*) *sâyiġ* 'jeweller' *qâyimah*[3] 'list'; 'invoice'
fâyiš 'afloat' *lâyiḥah* 'register'[4]

(*e*) *dâlʲyah* 'vine' *râʿī* 'shepherd' *ṣâfī* 'clear' (of sky); 'net' (of prices) *ʿâsī* 'coarse', 'tough'
ḫâšʲyah 'post-script' *zākī* 'pure'; 'nice' (of taste) *ʿâlī* 'high'[5]; 'loud' *fâḍī* 'disengaged'

(*f*) *zâwʲyah* 'corner', 'angle' *mâwī* 'watery'; juicy' *wâwī* 'jackal'

(*g*) *ʿâlam* 'universe'

Form *fauʿal* (*au* or *ô*):—

zôbaʿah 'storm' *kôkab* 'constellation'

Form *faiʿal* (*ai* or *ê*):—

(*a*) *zêbaq* 'quicksilver' *ṣaiqal*[6] 'gunsmith' *fêlaq* 'army-corps'

Form *faʿâl* or *faʿâl* (coll.), to which a preformative *ʾälif* is often prefixed (vulg.):—

(*a*) *ʾamânah* 'safety'; 'police' (in villages) *baṭânah* 'lining' (of clothes) *ṣadâqah* 'friendship' *karâhah* 'dislike'
badâʿah 'wares' *jarâdah* 'locust' *ḫalâṣ* 'completion' *ʿalâmah* 'sign' *ġazâl* 'gazelle' *naṣâbah* 'relationship by marriage'
balâṭ 'flagstone', 'paving' *šamâl* 'left'; 'north' *qarâbah* 'blood-relationship' *naḍâfah* 'cleanliness'
naʿâmah 'ostrich'

(*c*) *ḫamâm* 'doves' *šabâb* 'young man' *ḍabâb* 'clouds'

(*d*) *jawâb* 'answer' *rawâq* 'veranda' *zawâj* 'marriage'

(*e*) *ḫalâwah* 'sweetness' *ṣadâ* 'rust' *ʿadâwah* 'enmity' *ġadâ* 'lunch'
rajâ 'request' *ʿabâ* 'peasant's cloak' *ʿašâ* 'supper' *ġaṭâ* 'lid'; 'cover'

(*f*) *dawâyah* 'inkpot'.

[1] See pp. 53—54. [2] But *suḫn* 'hot'. [3] Notice *qâyʲmat il ʾakl* 'the menu'.
[4] Notice *lâyʲḥat il ġasîl* 'the washing-list'.
[5] Fem. *ʿâlʲyah* 'upper story'. [6] Or *ṣaiqalîy*.

Form *fiʿâl*[1] or *fiʿâl* (coll.) or *fʿâl* (vulg.), to which a preformative *ʾälif* is often prefixed (vulg.):—

(*a*) *tⁱjârah* 'commerce' *sⁱbâq* 'race' *ʿⁱmâlah* 'term' *lⁱzâm* 'bridle'
ḫⁱzâm 'strap', 'girth' *šⁱhâdah* 'evidence', 'testimonial' (schol.) *fⁱrâšah* 'butterfly' *nⁱzârah* 'ministry' (Gov.)
ḫⁱṭâb 'oration' *ʿⁱmâd* 'baptism' *qⁱnâʿ* 'veil' (S.Pal.) *nⁱzâlah* 'colony' (of foreigners)
zⁱnâq 'neck-chain' *ʿⁱmârah* 'building'

(*b*) *wⁱdâʿ* 'farewell'

(*c*) *jⁱlâl* 'pack-saddle' *ḫⁱdâd* 'mourning'[2] *ḫⁱlâl* 'crescent' *zⁱmâm* 'reins'

(*d*) *ḫⁱyâdah* 'neutrality' *ḫⁱyâṭah* 'sowing' *ġⁱyâb* 'absence'
ḫⁱyâk 'weaving' *zⁱyârah* 'visit' *qⁱyâs* 'proportion'

(*e*) *jⁱnâyah* 'crime' *kⁱrâ* 'rent' *qⁱrâyah* 'reading' *hⁱjâ* 'alphabet'
ḫⁱmâyah 'protection'

(*f*) *rⁱwâyah* 'novel', 'play'

Form *fuʿâl* or *fuʿâl* (coll.) or *fʿâl* (vulg.), sometimes weakened to *fiʿâl*, to which a preformative *ʾälif* is often prefixed (vulg.):—

(*a*) *bᵘzâq* 'spittle' *ġᵘrâb* 'raven' *nᵘḥâs* 'copper'
tᵘrâb 'soil' *fᵘrâṭah* 'small change'

(*b*) *wᵘjâq* 'stove'[3]

(*c*) *zᵘqâq* 'lane'

(*d*) *zᵘwâdah* 'provisions' *sᵘʾâl* 'question'

(*e*) *bᵘkâ* 'weeping' *bᵘnâ* 'building'

Form *faʿûl* or *faʿûl* (coll.); chiefly for adjectives:—

(*a*) *jᵃnûb* 'south'[4] *ḫᵃjûl* 'shy' *sᵃʿûṭ* (Pal.) 'snuff'[5]
ḫᵃsûd 'envious' *zᵃbûn* 'client' 'customer' *šᵃkûr* 'grateful'

(*c*) *bᵃšûš* 'kind', 'friendly' *ḫᵃnûn* 'sympathetic' *ḏᵃlûl* 'dromedary'

Form *fuʿûl* or *fuʿûl* (coll.); especially for verbal nouns and, in the feminine, for abstract nouns:—

(*a*) *ḫᵘkûmah* 'government' *rᵘṭûbah* 'dampness' *ġᵘʿûd* 'height' (of prices) *fᵘṭûr* 'breakfast' *lᵘzûm* 'necessity'
ḫᵘšûnah 'roughness' *sᵘḫûnah* 'heat' *ʿᵘfûnah* 'mildew'

(*e*) *ʿᵘlû* 'height' *hᵘdû* 'calmness'

[1] Or *fiʿâl* (Syr.; pseudo-class.).
[2] Or *ḫᵃdâd*; namely 'mourning', 'clothes', but *ḥuzn* 'mourning', 'grief'.
[3] Or *ujâq* (vulg.).
[4] Also *qiblah*, properly the direction to which Muslims face in praying, *i. e.* that of Mäkkäh.
[5] Or *nᵃšûq* (Syr., loc.).

Form *faʿîl*[1] or *fᵃʿîl* (coll.) or *fʿîl* (vulg.), to which a preformative *ʾälif* is often prefixed (vulg.; Pal., fell.); especially for adjectives:—

(*a*) *ṯᵃḫîn* 'thick' *tᵃmîn* 'precious' *ǰᵃsîm* 'stout' *ḥᵃzîn* 'sorry' *ḫᵃrîf* 'autumn' *rᵃzîl* 'indecent' *rᵃzîn* 'serious' *rᵃṣîf* 'platform', *rᵃfî* 'fine', 'ingenious' *rᵃfîq* 'companion' *sᵃbîl* 'fountain' (in the street)[2] *sᵃmîk* 'thick' *sᵃmîn* 'fat' *šᵃʿîr* 'barby' *ṣᵃqîʿ* 'hoar-frost' *ḍᵃʿîf* 'weak' *ṭᵃḫîn* 'flour' *fᵃrîq* 'general of division' *ġᵃšîm* 'inexperienced' *fᵃsîḥ* 'classical' *ġᵃlîẓ* 'coarse', 'opaque'; 'rude'; 'dull', 'stupid' *qᵃḍîb* 'sharp' *kᵃrîm* 'noble'; 'liberal' *nᵃḫîf* 'slim', 'lean' *nᵃsîb* 'related' (by marriage) *nᵃṣîb* 'desting' *nᵃʿîm* 'pleasant' *hᵃǰîn* 'riding-camel'

(*b*) *wᵃzîr* 'vizier', 'minister'[3] *wᵃzîfah* 'employment' *yᵃtîm* 'orphaic'

(*c*) *dᵃqîq* 'thin', 'fine' *ḥᵃšîš* 'grass' *rᵃqîq* 'thin', 'weak' *sᵃrîr* 'cradle' *šᵃrîr* 'wicked' *ʿᵃfîf* 'chaste'

(*d*) *baiyin* 'clear' *saiyid* 'sir'[4] *maiyit* 'dead'

(*e*) *šálcī* 'mischievous' *ṭárī* 'fresh' (of food); 'wet' (of ink) *táqī* 'pious' *ʿᵃṭîyah* 'gift' *qᵃlîyah* 'parched corn' *náqī* 'pure', 'fresh' (of air)

(*f*) *wásī* 'trustee', 'executor', 'legatee' *náwī* 'mewing'

Form *fiʿîl* or *fᵢʿîl* (coll.) or *fʿîl* (vulg.), to which a preformative *ʾälif* is often prefixed (vulg.):—

(*a*) *ǰᵢbîn* 'forehead' *šᵢrîṭ* 'bands', 'ribbons'; 'boot-laces'

Form *fuʿail* (*ai* or *ê*), *fᵢʿail* (coll.) or *fʿail* (vulg.); only for diminutives:—

(*a*) *bᵘḥairah* 'lake' *bᵘsên* 'kitten' *ǰᵘbêl* 'small hill' *ḫᵘmêrah* 'measles' *ʿᵢmêr* 'brief life' *fᵢqaišât* 'castanents' *kᵢlêb* 'puppy' *qᵢṣair* 'small castle' *mᵘġaiṭ* 'rubber' *nᵢqairah* 'tambourine'

(*b*) *wᵘlêd*[5] 'little boy'

A few words from assimilated roots drop the initial weak consonant:—

bêy 'father'[6] *ḫaiy* 'brother'[6] *ḫaiyah* 'sister'[6] *ḏên* 'ear'[7] *mêmtah* 'mother'[6]

[1] Words of this form from defective roots usually lose the final *y* and are accented on the penultimate syllable which is then pronounced short in the masc., as in *ṣábī* (coll.) for *ṣᵃbîy* 'lad' (p. 13); but in the fem. the accent reverts to the final syllable, which is then lengthened, as in *ṣᵃbîyah* 'loss'. Similarly, the accent falls on the first syllable in words of this type from hollow roots.

[2] Or *qasṭal* (Al.), a variant form of *qasṭar* (Pal.) 'earthen pipe', 'conduct'.

[3] Hence *wᵃzîrah* 'ministry'.

[4] Or *sîd* (vulg.); fem.: *sitt* 'lady'. With pronom. suff., *sîdî* = 'monsieur' and *sittî* = 'madame'.

[5] Or *ulêd* (vulg.). [6] Only used by Christians. [7] Or *dênäh* (Bêr.).

(*c*) *j'nênah* 'garden' *ġ'ṭaiṭah* 'mist', 'fog'
(*d*) *bᵘwaibah* 'small door' *ḏᵘwênât* (Syr.) 'gloves'[1] *ʿwainât*[2] 'little eyes'; 'spectacles'
(*c*) *bᵢnêy* 'little son' *bᵢnêyah* 'little daughter' *ḥᵢlêyah* 'sweet-heart'

Form *fuʿaiyil* (*ai* or *ê*), *fʿaiyil* (coll.) or *fʿaiyil* (vulg.); chiefly for adjectives, corresponding to the English termination '-ish':—

(*a*) *zᵢġaiyir* 'smallish' *nᵢḍaiyif* 'cleanish' *qᵢraiyib* 'nearish'
(*d*) *kᵘwaiyis* 'pretty'

Form *fâʿûl*:—

(*a*) *bârûd* 'gunpowder' *tâsûmah* (Syr.) 'slipper'[4] *ṣâfûrah* 'whistle'[3] *fânûs* 'lantern'
bâsûr 'piles' (med.) *ḥânût* (Dam.) 'farm'[5] *ṭâʿûn* 'plague' *nâṭûr* 'watchman', 'attendant'
nâʿûrah 'water-wheel'
(*c*) *jâsûs* 'spy' *kânûn* 'brazier'

Form *fûʿâl*:—

(*a*) *bûlâd* 'steel' *šûfân* 'oats'

Form *faiʿâl* (*ai* or *ê*):—

(*a*) *bêṭâr* 'farrier'

(iii.) Triliteral roots, with the second radical doubled:—

Form *fiʿʿil*:—

(*a*) *qinnib* 'hemp'

Form *fuʿʿal*:—

(*a*) *sukkar* 'sugar' *sullam* 'ladder'; 'stairs'

Form *fuʿʿul*:—

ḥummus 'chick-pea'

(iv.) Triliteral roots, with the second radical doubled and a long vowel or diphthong inserted:—

Form *faʿʿâl*, often confused with *fiʿʿâl* and *fuʿʿâl* (coll.); especially for words denoting professions:—

(*a*) *baṭṭâl* 'worthless' *darrâjah* 'bicycle' *ṣarrâf* 'money-changer' *kaddâb* 'liar'
baġġâl 'mulcteer' *dahhân* 'decorator' *kaššâf* 'customs' officer'
ḫarrâqah 'blister', 'bomb' *sabbâṭ* 'shoes' *ṭaḥḥân* 'miller' *laḥḥâm* 'butcher'
ḫabbâz 'baker' *sajjân* 'gaoler' *ṭarrâdah* 'cruiser' *makkâr* 'cunning'
ḫarrâṭ 'turner' *sammâk* 'fish-monger' *ʿaṭṭâr* 'perfume-seller' *naḥḥâs* 'copper-smith'
ḫammârah 'tavern' *sammân* 'grocer' *ʿammâr* 'mason'
dabbâġ 'tanner' *ṣabbâġ* 'dyer' *faddân* 'acre' *naššâl* 'pickpocket'
naḍḍârah 'telescope'[6]

[1] Or *kᵘfûf* (Pal.). [2] See p. 12. [3] Also *sûfêrah*, anomalously.
[4] Or *ṣirmâyiih* (Pal.). [5] Usually *mâzraʿah*. [6] See p. 8.

(*c*) *ḥaddâd* 'smith' *šammâm* 'sweet melon' *našŝâš* 'blotting-paper'[1]
šaffâf 'transparent' *ǵašŝâš* 'imposter'

(*d*) *bauwâb* 'door-keeper' *ǵauwâsah* 'submarine' *qauwâs* 'consular-guard'
ḥaiyâk 'weaver' *ṣaiyâd* 'hunter' *ḍaiyân* 'lasting' (of clothes)

(*e*) *šaqqâ* 'water-seller'

Form *fi"âl*, only a variant form (Syr., coll.) of *fa"âl*:—

(*a*) *siǰǰâdah* 'praying-carpet' *ṣinnârah* 'knitting-needle' *kittân* 'linen'
'ittâl (Pal.) 'porter'[2] *'illâq* 'chatterbox' *kimmâšah* 'tongs'

(*c*) *šillâl* 'waterfall'

(*c*) *kibbâyah* 'tumbler'

Form *fu"ál*, sometimes confused with *fa"âl* and often weakened to *fi"âl*:—

(*a*) *ḫubbâṣ* 'profligate' *surrâq* 'thief' *šurrâbah* 'tassel' *fuḫḫâr* 'earthen-
dubbân 'flies' *suqqâṭah* 'door- *'uḍḍâl* 'incurable' ware'
durrâq 'peaches' handle'; 'latch' *kubbâd* 'citron'

Form *fa"ûl* or *fi"ûl* (coll.); sometimes for words with a diminutive meaning:—

(*a*) *ballûṭah* 'oak- *zallûmah* 'trunk' *faqqûṣ* 'cucumbers' *laqqûmah* 'small
tree' (of elephant); *qabbûʿah* 'woollen morsel'
dabbûr 'wasp' 'spout' (of pot) cap' *nabbût* 'club'
ḫallûf 'wild boar' *šaqqûfah* 'small *qallûsah* 'head- *nattûfah* 'small
piece' gear' (of greek bit'[3]
priests)

Form *fa"îl*; often weakened to *fi"îl*:—

(*a*) *barrîmah* 'gimlet'; 'corkscrew' *bakkûr* 'early'[4] *laqqîš* 'late'[5]
baṭṭiḫ 'water-melon' *ǵabbîš* 'dim' (of light)

(*c*) *qannînah* 'bottle'

Form *fi"îl*:—

(*a*) *širrîb* 'drunkard' *fillînah* 'cork' (of a bottle)

Form *fu"ail* (*ai* or *ê*) sometimes weakened te *fi"ail*; chiefly for plants:—

(*a*) *jummêz* 'sycomore' *ṣubbêr* 'prickly pear' *futtêš* 'fire-works'
ḫummêd 'sorrel' *'ullêq* 'brambles' *quṭṭain* (Pal.) 'dried figs'[6]

(v.) Triliteral roots with preformatives:—

Form *'áf'al* or *'ífal* (Pal., fell.); almost exclusively for adjectives denoting colours and physical defects[7]:—

[1] Also *našŝâf*. [2] Also *šaiyâl* (Syr.).
[3] From *nitfah* 'something plucked out', 'pinch'.
[4] Also *badrîy* (Eg.; Al.) and *daǵšüh* (Al.).
[5] Also *waḫrîy* (Eg.; Al.) or *ḍaḫr* (Dam.). [6] Or *tîn nâšif* or *yâbis* (Syr.).
[7] See Ch. XIII, § 1, for the elative of adjectives.

(*a*) *ʾabraš* 'dappled' *ʾazraq* 'blue' *ʾašqar* 'blonde' *ʾaʿraj* 'lame'
ʾabraṣ 'leprous' *ʾasfar* 'yellow'[1] *ʾaṭras* 'deaf' *ʾaʿzab* 'unmarried'
ʾaḥmaq 'stupid' *ʾasmar* 'brown'; 'sunburnt' *ʾaṭlas* 'satin' *ʾaqraʿ* 'bald'
ʾaḫras 'dumb'

(*d*) *ʾaḥwal* 'squinting' *ʾaʿwaj* 'crooked'

(*e*) *ʾaʿmā* 'blind'

Form *ʾifʿal*:—

(*a*) *ʾiṣbaʿ* 'finger'

Form *ʾifʿâl*:—

(*a*) *ʾinjâṣ* 'pears'

(*d*) *ʾiḫwân* 'daisy'

Form *ʾufʿûl*:—

ʾusbûʿ (Pal.) 'week'[2]

Form *máfʿal*; especially for words denoting the time or place of an action and the instrument:

(*a*) *maʾtam* 'funeral'[3] *markaz* 'head-quarters' *maṭʿam* 'restaurant' *malzᵃmah* 'vice', 'press'
mablaġ 'sum', 'total' *matḥaf* 'museum' *masnad* 'cushion' *maʿbar* 'wharf' *mamlᵃḥah* 'salt-sellar'
maḥjᵃrah 'quarry' *mašrᵃbah* 'vase' *maqbᵃrah* 'cemetery' *manšᵃfah* 'towel'
maḫzan 'store-house'[4] *maṣlᵃḥah* 'affair' *maʿmal* 'factory' *manẓar* 'sight'
madḫᵃnah 'chimney' *maṭbaʿah* 'printing-press' *mafṣal* 'joint' *manfᵃʿah* 'profit'

From assimilated roots:—

(*b*) *mâḏanah* 'minaret'

(*c*) *mᵃjallah* 'magazine', 'review' *mᵃḥaddah* 'pillow' *mᵃdaqqah* 'pestle' *mᵃmarr* 'passage'

(*d*) *mᵃrâḥ* 'resting-place'[5] *mᵃdâfah* 'guest-tent' *mᵃnâm* 'dream'
mᵃġârah 'cave' *mᵃkân* 'place'

(*e*) *majrā* 'channel' *maṭwā* 'penknife' *maqṭâh* 'cucumber-bed'

Form *máfʿil*:

(*a*) *majlis* 'council-chamber' *maʿdin* 'mine'; 'metal'
masjid 'praying-mosque'[6] *maʿrifah* 'knowledge'; 'reference' (comm.)[7]

(*b*) *môsim* 'harvest' *môqidah* 'fire-place'

(*c*) *mᵃsinn* 'whet-stone'

[1] Notice *rîḥ ʾasfar* 'cholera' and *ḥummā ṣafrā* 'yellow fever'.
[2] Usually *jumʿah* (coll.).
[3] Notice *ʾᵃqâm maʾtam* 'carried out a funeral'.
[4] Whence Engl. 'magazin'.
[5] But *mirwᵃḥah* 'fan'.
[6] Contrasted with *jâmiʿ* 'mosque' not used for prayer.
[7] Or *mᵃʿárfah* (Syr.), by metathesis of the vowels.

Form *míf'al*, chiefly a variant (coll.) for *muf'al*[1]:—

(*a*) *mibrad* 'file' (instr.)[2]
mijr^{a}fah 'shovel' *miqdaḥ* 'gimlet' *miṭr^{a}qah* 'hammer'
(*d*) *midwad* 'manger' *midwam* 'everlasting'

Form *múf'al*, frequently weakened to *mif'al*[1]:—

(*a*) *muḫmal* 'velvet' *murš^{a}fah* 'filter' *musṭ^{a}rah* 'sample' *mukn^{a}sah* 'broom'

Form *mif'âl*, almost only for words denoting instruments:—

(*a*) *miḏdâf* 'oar' *miḫqân* 'funnel' *miḏmâr* 'race-course' *miṣrân* 'intestine'
miḫrâṭ 'plough' *mismâr* 'nail' *mihmâz* 'spur'
(*b*) *mîdân* 'public square' *mîzân* 'balances'
(*d*) *miswâr* 'journey', 'trip' *miswâk* 'tooth-pick'
(*e*) *miḫbâyah* 'hiding-place' *miqlâyah* 'frying-pan'
(*f*) *mi^{i}râyah* 'mirror' *mikwâyah* 'flat iron'

Form *muf'âl*, often weakened to *mif'âl*:—

(*a*) *munḫâr* 'nostril' *munšâr* 'saw' *muqdâr* 'quantity'
(*e*) *muḫlâyah* 'nose-bag'

Form *taf'îl* or *tif'îl* (coll.); properly the verbal noun of the II theme:—

(*a*) *tirtîl* 'chant' *taṭhîr* 'circumcision' *tilmîḏ* 'pupil'
(*d*) *tirwîqah* (vulg.) 'breakfast' *taṣwîrah* 'picture', 'photograph'

Form *táf'ilah* or *táf'^{i}lah* and *tíf'ilah* or *tif'^{i}lah* (coll.); properly the verbal noun of the II theme:—

(*a*) *tajr^{i}bah* 'proof' *taqṣ^{i}rah* 'short jacket' (for peasant women)

(vi.) Triliteral roots, with afformatives:—

Form *fu'lā*; only for abstract nouns:—

bušrā 'good news' *ḥummā* 'fever'

Form *fa'lân*; especially for adjectives:—

(*a*) *bardân* 'shivering' *ḥaznân* 'sad' *'aṭšân* 'thirsty' *farḥân* 'cheerful'
ta'bân 'tired' *'arqân* 'perspiring' *ġaḍbân* 'furious' *naš'ân* 'sleepy'
(*d*) *dôḫân* 'dizzy'
(*e*) *dafyân* 'warm' *'aryân* 'naked' *malyân* 'full'[3]
(*f*) *ḥaiwân* 'animal' *'aiyân* 'ill'

Form *fi'lân*; in adjectives only a variant (Syr., coll.) for *fa'lân*:—

[1] In the fem the *a* is almost, if not entirely, elided (Dam.).
[2] But *ṭabaq* 'file' (of papers) and *ṣaff* 'file' (of soldiers).
[3] Or *mâtlûn* (Pal., vulg.).

(*a*) *tilfân* (Syr.) 'blunt'[1] *ḥirzân* 'worth while' *ġilṭân* 'mistaken'
(*d*) *ḫiṭân* 'string' *sîrân* 'walk', 'stroll' *liwân* 'gallery'

Form *fuʿlân*:—
(*a*) *qurbân* 'offering' (*c*) *qurʾân*[2] 'Coran'

Form *faʿalân*; properly one of the verbal nouns of the I theme of hollow and defective verbs:—
(*d*) *ḍayaqân* 'narrowness'
(*c*) *jarayân* 'current' (of a stream) *ʿašayân* 'fainting fit'

Form *fᵃʿallîy*:—
tᵃmallîy (Eg.) 'continuous'

(vii.) Quadriliteral roots, formed by reduplication:—

Form *fálfal*:—
zalzalah 'earthquake' *laqlaq* 'stork' *wašwašah* 'whisper' *walwalah* 'wailing'

Form *fálfil*[3]:—
silsᵘlah 'chain' *filfil* 'pepper' *mišmiš* 'apricots'

Form *fúlful*[3]:—
jumjᵘmah 'skull' *duldul* 'porcupine' *hudhud* 'hoopoe'

Form *falfâl*:—
ṣafṣâf 'willows' *waṭwâṭ* 'bats'

Form *fulfûl*:—
jumhûr 'republic' *zurzûr* 'starlings' *fûrfûr* 'butterfly', 'moth'

Form *falfûl*:—
fatfûṭ 'crumbs'

(viii.) Simple quadriliteral roots, often of foreign origin:—

Form *fáʿlal*:—
ʾarmᵃlah 'widow' *jadwal* 'table', 'index' *daftar* 'register'; 'copy-book' *šankal* 'hook', 'peg'
tanbal 'idle' *ḫardal* 'mustard' *ḫanjar* 'dagger' *zanbaq* 'lily' *ʿaqrab* 'scorpion'

Form *fíʿlil*:—
hinfis 'beetle' *ṭinfʲsah* (Syr.) 'carpet'[4] *qirmiz* 'crimson' (subst.)

[1] Also *mʲtälläm* (Pal.).
[2] Being a literary word, the *hämzäh* is normally preserved, even in common speech.
[3] In the fem. *filfiah* and *fulfiah* with elision of *i* and *u*, locally (Dam.).
[4] Or *bʲsâṭ* (Pal.).

Form *fiʿlal*:—

dirham 'dirhem'

Form *fúʿlul*:—

burquʿ 'face-veil' *fusfus* (Syr.) 'bug'[1] *qunbᵘlah* 'explosive shell' *qunfud* 'hedgehog'

junduḇ 'cricket' (zool.)

Form *fúʿlal*, often weakened to *fiʿlal* (coll.):—

sulḥᵃfah 'tortoise' *ḍufdᵃʿah* 'frog' *kundᵃrah* 'shoe'

Form *fiʿlâl*:—

timsâḥ 'crocodile'

Form *fuʿlâl*:—

ġurbâl 'sieve' *fusṭân* 'woman's gown' *quṭrân* 'tar' *kurbâz* 'whip'

Form *faʿlîl*:—

barmîl 'cask' *zarnîḫ* 'arsenic' *qaṣdîr* 'zinc'

ḫanzîr 'pig' *ʿafšîk* (vulg.) 'inferior' *maskîn* 'poor', 'wretched'

Form *fiʿlîl*:—

qibrît 'matches' *qirmîd* 'bricks'

Form *faʿlûl*:—

barqûq 'yellow plums' *sarmûjah* 'slipper' *ṣarsûr* 'grasshopper' *ʿanqûr* 'bunch' (of grapes)

šaḫtûrah 'ferry', 'barge' *zaʿrûr* 'medlars' *aṣfûr* 'sparrow' *maryûl* 'woman's apron'

Form *faʿlaul* (*au* or *ô*):—

bandôrah 'tomato' *jardôn* 'rat' *ḫardôn* 'lizard'

Form *fuʿlûl*:—

hulqûm 'throat'[2]

(ix.) Quadriliteral roots with preformatives or afformatives:—

Form *mᵘfaʿlal* or *mⁱfaʿlal* (coll.):—

mᵘʿaskar 'camp' *mⁱhandis* 'engineer'

Form *fiʿlⁱlân*:—

sintⁱyân 'pants'

Form *fuʿlⁱlân*:—

kustⁱbân 'thimble'

[1] Also *baqq* (Pal.); but *nâmûs* 'mosquito' (Pal.) and *baqq* 'bug' (Al.).

[2] Or *ḫalq*; notice *râḥat ilḥulqûm* 'Turkish delight'.

(x.) Exceptional quadriliteral and quinqueliteral words, chiefly of foreign origin:—

ʾarjᵃwân 'purple' (subst.)	*sᵃbânih* 'spinach'	*ṭᵃbâšir* 'chalk'	*qarnᵃbît* 'cauliflower'
bülüsân 'elderberry'	*sᵃnôbar* 'pine'	*ʿankᵃbût* 'spider'	*qᵘrunful* 'cornations'
bᵃnäfsäj 'violet'	*šᵃmandar* 'beetroot'[1]	*kᵃrafs* 'celery'	*kirsannah* 'vetch'
ḫuristân (Syr.) 'cupboard'[2]		*qirṭallah* 'basket'	

§ 3. There are a few terminations which are used for special purposes:—

-îy, (*a*) for adjectives and for derivative nouns:—

ʾaṣliy 'original', from *ʾaṣl* 'origin';

ʾahlîy 'domesticated', from *ʾahl* 'family', 'household';

baḥrîy 'sailor', from *baḥr* 'sea';

badawîy 'nomadic', from *badū* 'nomad';

barrîy 'wild', 'savage', from *barr* 'dry land', 'continent'[3];

jadrîy 'small-pox', from *jadar* 'swelling';

dînîy 'religious', from *dîn* 'religion';

rⁱšâšîy 'sprinkling'[4], from *rⁱšâs* 'drops';

rasmîy 'official', from *rasm* 'regulation';

ḥᵃdîdîy 'of iron', from *ḥᵃdîd* 'iron';

ḥaḍarîy 'of the village'; 'villager', from *ḥaḍar* 'cultivated country';

rᵃmâdîy 'grey', from *rᵃmâd* 'ashes';

sⁱrâʿîy 'sailing', from *sⁱrâʿ* 'sail';

sᵃmasrîy 'broker', from *samsar* 'acted as a broker', 'negotiated';

šarqîy 'oriental'[5], from *šarq* 'east';

ʿadamîy 'nihilist', from *ʿadam* 'annihilation';

ʿaskarîy 'military'; 'soldier', from *ʿaskar* 'soldiery';

ʿᵘmûmîy 'public', 'common', from *ʿᵘmûm* 'generality';

ṣᵃnâʿîy 'artificial', from *ṣⁱnâʿah* 'art', 'craft';

ṭᵃbîʿîy 'natural', from *ṭᵃbîʿah* 'nature';

müdänîy 'belonging to the town'; 'townsman', from *mᵃdînah* 'town';

[1] Also *šᵃmandûr*.

[2] Or *ḫⁱzânäh* (Pal.).

[3] Or rather, from *barrâ* 'outside' and *barrîyah* 'desert'.

[4] Notice *müdfaʿ rⁱšâšîy* 'machine-gun'.

[5] Whence Engl. 'Saracen'.

mᵃḥallîy 'local', from *mᵃḥall* 'place';
mulkîy 'private'; 'civilian', from *mulk* 'property';
waṭanîy 'national', from *waṭan* 'home'.

Notice *ʾabawîy* 'fatherly' (from *ʾab* 'father'), *ʾaḫawîy* 'brotherly' (from *ʾaḫ* 'brother'), *sᵃmâwîy* 'heavenly'; 'sky-blue'; 'north-wind' (from *sᵃmâ* 'heaven'), and *sanawîy* 'annual' (from *sinah* 'year').

(*b*) especially for nouns and adjectives derived from verbal nouns:—

tašḫîṣîy 'dramatic' (*tašḫîṣ* 'representation');
ittⁱḥâdîy 'unionist'; 'international' (*ittⁱḥâd* 'union');
iḫtⁱṣâṣîy 'specialist' (*iḫtⁱṣâṣ* 'specialisation');
iḫtⁱyârîy 'voluntary' (*iḫtⁱyâr* 'choice');
ʾislâmîy 'Islamic' (*ʾislâm* 'Islam'[1]);
ištⁱrâkîy 'socialist' (*ištⁱrâk*, 'socialism'[2]).

(*c*) for adjectives derived from proper names:—

bêrûtîy 'an inhabitant of Bêrût', from *Bêrût*;
ḥalabîy 'an Aleppine', from *Ḥalab*;
ʿarabîy 'Arabic', from *ʿarab* 'Arabs';
ʾalmânîy 'German'; *ṭilyânîy* 'Italian'[3];
miskôbîy 'Russian', from *bⁱlâd ilmiskôb* 'land of Moscow'.

In this case, the proper name not infrequently undergoes some modification, especially in the vulgar language:—

tälḥanîy 'a native of Bethlehem' (*Bêtlaḥm*);
nâbilsîy 'a native of Nablus' (*Nâblûs*);
yâfâwîy 'a native of Jaffa' (*Yâfâ*);
ḥaifâwîy 'a native of Haifa' (*Ḥaifâ*);
ġazzâwîy 'a native of Gaza' (*Ġazzah*).

If the name of a place begins with the article, it is dropped in the adjective:—

šâmîy 'Damascene', 'Syrian'[4], from *ʾissâm* 'Damascus', 'Syria'.

ʾudsîy 'inhabitant of Jerusalem', from *mᵃdînät älʾuds* 'Jerusalem';

naṣrâwîy 'inhabitant of Nazareth'[5], from *innâṣⁱrah* 'Nazareth'.

[1] Properly 'surrender', *i. e.* the surrender of oneself to the religion of Muḥammad.
[2] Properly 'sharing'.
[3] From *ʾaṭâlⁱya* 'Italy'.
[4] Also *sûrîy* from *sûrîyäh* 'Syria'.
[5] To be distinguished from *naṣrânîy* 'Christian'.

(*d*) for nouns denoting a trade or profession, when added to the plural of the simple noun:—

j^{i}*nênâtîy* 'gardener', from *j*^{i}*nênât* 'gardens';
ṣirmâyâtîy 'shoe-maker', from *ṣirmâyât* 'shoes';
s^{u}*rûjîy* 'saddler', from *s*^{u}*rûj* 'saddles';
sâʿâtîy 'watchmaker', from *sâʿât* 'watches';
s^{a}*kâkînîy* 'cutler', from *s*^{a}*kâkîn* 'knives';
ʿutaqîy 'dealer in antiques', from *ʿutaq* 'antiques'.

The adjective *s*^{u}*waiʿâtîy* 'capricious' is formed from the diminutive of the same root as *sâʿah* 'watch'.

-îyah (properly the feminine of *-îy*), for derivative nouns, both abstract and concrete:—

ʾarḍîyäh 'ware-house', 'charges'; 'ground-floor'; 'course', from *ʾarḍ* 'earth', 'ground', 'floor';
ʾakṯarîyäh 'majority', from *ʾakṯar* 'more';
ʾ^{a}*qallîyäh* 'minority', from *ʾ*^{a}*qall* 'less';
*bäläd*îyäh 'municipality', from *bäläd* 'town';
tabaʿîyäh 'nationality', from *tabaʿ* 'adherent'; 'property';
ḫârʲjîyäh 'foreign affairs', from *ḫârij* 'outside';
dâḫʲlîyäh 'home-affairs', from *dâḫil* 'inside';
d^{u}*ḫûlîyäh* 'entrance-fee', from *d*^{u}*ḫûl* 'entry';
dôrîyäh 'recurrent fever', from *dôr* 'turn';
rʲyâḍîyäh 'mathematics', from *rʲyâḍäh* 'training';
s^{u}*rûjîyäh* 'saddlery', from *s*^{u}*rûj* 'saddles';
sukkarîyäh 'sugar-basin', from *sukkar* 'sugar';
sʲyâsîyäh 'politics', from *sʲyâsäh* 'administration';
šämsîyäh 'sunshade', 'umbrella', from *šäms* 'sun';
ṣidrîyäh 'waistcoat', 'bodice', from *ṣidr* 'breast'; 'shirt-front';
ṣînîyäh 'tray', 'dish', from *ṣînîy* 'Chinese'; 'China', 'porcelain';
ẓabtîyäh 'police', from *ẓabt* 'management', 'control';
ʿamalîyah 'practice'; 'operation' (med.), from *ʿamal* 'action';
q^{a}*bûlîyäh* 'receipt', from *q*^{a}*bûl* 'acceptance'.
kullîyäh 'college', 'university', from *kull* 'all';
m^{u}*dîrîyäh* 'district', from *m*^{u}*dîr* 'administrator';
maʿdîyäh 'ferry-boat', from *maʿdā* 'passage'[1];
mâlîyäh 'finance', from *mâl* 'wealth';

[1] From *ʿaddā* 'crossed' (a river).

mämnûʿîyäh 'prohibition', from *mämnûʿ* 'forbidden';
mämnûnîyah 'obligation', from *mämnûn* 'obliged';
mâmûrîyäh 'official position', from *mâmûr* 'official'.

Of similar formation are *ḫanafîyah* 'tap', *zibdîyah* (Dam.) 'dish of earthen-ware', and *ʿᵘwaisîyah* 'pocket-knife'.

-ânîy (*a*) almost exclusively for adjectives:—
ʾamsânîy 'recent', from *ʾams* (class.) 'yesterday';
taḥtânîy 'lower'[1], from *taḥt* 'under';
ruhbânîy 'monastic', from *ruhbân* (class.) 'monk'[2];
ʿumrânîy 'civilised', from *ʿumr* 'life';
ṣaidᵃlânîy 'chemist', from *ṣaidäläh* 'pharmacy';
fôʷânîy 'upper'[1], from *fôq* 'above';
wᵃrânîy 'hindmost', from *warā* 'behind'.

(*b*) especially for those adjectives, especially denoting colours, which in English terminate in '-ish':—
ʾaṣfarânîy 'yellowish'; *ʾasqarânî* 'reddish'; 'red-haired'.

Any of these terminations may be attached even to foreign words, as in *farmašʲyânîy* 'chemist', from *farmasíyah* (Ital.) 'pharmacy'.

-anäh (Syr.), only for derivative nouns of the form *faʿlanah*, expressing states and qualities:—
ḫamranäh 'assishness', from *ḫʲmâr* 'ass';
ḫalfanäh 'quarrelsomeness', from *ḫilfah* 'disagreement';
rahbanah 'monkishness', from *râhib* 'monk';
ṣaǵranäh 'puerility', from *ṣiǵar* 'infancy';
waldanah 'childishness', from *walad* 'child'.

The word *šalbänäh* 'prettiness' is similarly formed from the adjective *šälläbîy* (Turk.) 'pretty'.

A few Turkish and Persian terminations are also in use:—
(*a*) Turkish:—
-jîy, denoting trades and professions:—

tanakjîy[3] 'tinker';	*jôharjîy* 'jeweller';
ḫuḍarjîy[4] 'green-grocer';	*ʿarbajîy*[5] 'cab-man';
qahwajîy 'coffee-seller';	*kutubjîy*[6] 'book-seller';
kumrukjîy 'customs', 'official';	*kundarjîy* 'cobbler'.

[1] These words are sometimes shortened to *taḥtâ* and *fôʷâ* respectively, especially in names of places. Notice *fôqânîy taḥtânîy* 'topsy turvy'.
[2] Usually *râhib* (plur.: *ruhbân*) 'monk'. [3] Also *sankarîy*.
[4] Also *ḫuḍarîy*. [5] Also *ʿarbêjîy* (vulg.); (see p. 21). [6] Also *kutubîy*.

This termination is commonly attached even to European words:—

bank^{a}jîy 'banker', from *bank*[1] (Fr.) 'bank'.

It is also added to denote the possessor of any given quality:—
ḥîljîy 'sly', from *ḥîlah* 'trick'.

-lū, denoting the possessor, chiefly of abstract qualities:—
s^{a}ʿâdätlū 'Excellency', from *s^{a}ʿâdäh* 'happiness';
rutbätlū 'Worship', from *rutbah* 'rank'.

(*b*) Persian:—

-ḫânäh, denoting the place:—
kutubḫânäh 'library', from *kutub* 'books';
ḥabsḫânäh 'prison', from *ḥabas* 'kept in custody'.

-dân, denoting the instrument:—
šämʿadân 'candlestick', from *šämʿah* 'wax', 'candle'[2].

§ 4. Compound Words.

The formation of compound words is, strictly speaking, inadmissible in Arabic, but a few have found there way into common speech and even into literature:—

ʾarḍîy šôkîy (Syr.) 'artichoke'[3], from *ʾarḍîy* 'of the earth' and *šôkîy* 'thorny', 'prickly';

b^{a}nâdäm or *m^{a}nâdäm* (vulg.)[4], 'human being', from *ibn* 'son' and *ʾâdam* 'man';

rasmâl 'capital' (fin.)[5], from *râs* 'head' and *mâl* 'property';

qâyimm^{a}qâm 'governor', 'prefect' (Turk.), from *qâyim* 'conspicuous' and *maqâm* 'rank';

ʿarḍḥâl 'petition', from *ʿarḍ* 'statement', 'review' and *ḥâl* 'condition', 'state' (of affairs).

The word *lâsilkîy* 'wireless' (from *lâ* 'not' and *silkîy* 'of wire') only occurs in *ittilġrâf illâsilkîy* 'wireless telegraphy'.

The deficiency therefore both in nouns and in adjectives to expressing compound ideas is made up by various devices:—

[1] Plur.: *b^{u}nûkäh*. [2] Notice *šamaʿ ʾaḥmar* 'sealing-wax'. [3] Or *ḫuršûf*.
[4] Plur.: *b^{a}nâd^{a}mîn* or *m^{a}nâd^{i}mîn* (vulg.). The full forms *ibn ʾâdam* (s.) and *b^{a}nū ʾâdam* (pl.) also occur.
[5] From this is derived the vb. *rasmal* 'capitalised'.

(i.) by the use of *ʾab* 'father', *ʾumm* 'mother', *bint* 'daughter', *bêt* 'house', *ṣâḥib* 'owner' and the like in the construct case, followed by the word or words expressing the desired qualities in the genitive:—

ʾabū bᵘraiṣ 'father of leprosy' for 'gecko';
ʾabū rⁱyâḥ 'father of winds' for 'weather-cock';
ʾabū lⁱsânên 'father of two tongues' for 'dissembler';
ʾabū ẕänüb 'father of a tail' for 'comet';
ʾabū hôlân 'father of panic' for 'cattle-plague';
ʾabŭ-ʾlhôl 'the father of terror' for 'the sphinx';
ʾabŭ-ʾlʿašrah (Dam.) 'father of ten' for 'worth ten (piastres)';
ʾabū ʿᵘyûn sûd 'father of black eyes' for 'black-eyed' (masc.);
ʾumm ʿᵘyûn sûd 'mother of black eyes' for 'black-eyed' (fem.);
ibn ḫᵃrâm 'son of illegitimacy' for 'bad fellow';
ibn ḫⁱlâl 'son of legitimacy' for 'good fellow';
ibn ʿarab 'son of an Arab' for 'an Arab';
bêt ilmaiyäh 'the house of water'
bêt ilḫᵃlâ 'the house of evacuation' } for 'the water-closet';
bêt irrâḥah 'the house of rest'
ṣâḥib ilbêt 'the owner of the house' for 'the landlord';
ṣâḥib ṣôt 'owner of a vote' for 'voter';
ṣâḥib ḫibrah 'owner of experienced' for 'experienced';
ṣâḥib issᵃʿâdah 'the owner of happiness' for 'his Excellency'.

(ii.) by the use of *bⁱlâd* 'country' in forming the names of countries:—

bⁱlâd ilʾatrâk 'the country of the Turks' for 'Turkey';
bⁱlâd ilʾifranj 'the country of the Franks' for 'Europe'[1];
bⁱlâd ilfⁱlisṭîn 'the country of the Philistines' for 'Palestine'[2].

(iii.) by *ibn* and *bint* in forming words denoting relationship:—

ibn ʾaḫ or *ibn uḫt* 'nephew';
ibn ʿamm 'cousin' (paternal); *ibn ḫâl* 'cousin' (maternal);
bint ʾaḫ or *bint uḫt* 'niece';
bint ʿamm 'cousin' (paternal); *bint ḫâl* 'cousin' (maternal).

(iv.) by the construct case both of nouns and of adjectives, and the genitive where in English a compound word would be formed:—

[1] Also *ʾûrubbâ* (coll.).
[2] Or *fⁱlisṭîn* alone.

ʾâlät bᵘḫâr 'instrument of steam' for 'steam-engine';
rⁱjâl ilmiṭfâyäh 'the men of the extinguisher' for 'the fire-brigade';
sikkät ḥᵃdîd 'road of iron' for 'railway';
šibh jᵃzîrah 'likeness of an island' for 'peninsular';
sᵃbîh rasmîy 'like official' for 'semi-official';
ṯᵃqîl iddäm 'heavy of blood' for 'dull';
ṭᵃwîl irrûḥ 'long of spirit' for 'long-suffering';
ǵᵃlîẓ iḏḏänäb 'thick of tail' for 'cock-sure';
qᵃlîl il'adab 'little in manners' for 'ill-mannered';
kᵃbîr irrâs 'big of head' for 'pigheaded';
mᵃlîḥ ilqalb 'kind of heart' for 'kind-hearted'.

(v.) by means of *qilläh* 'smallness' or *ʿadam* 'lack' with nouns and *muš* 'not' with adjectives for the formation of negative words:—

qillät ṣabr 'littleness of patience' for 'impatience';
ʿadam intⁱbâh 'lack of attention' for 'inattention';
muš ṣᵃḥîḥ 'untrue'; *muš mistᵃqîm* 'dishonest';
muš mafrûš 'unfurnished'; *muš mimkin* 'impossible'.

(vi.) by means of the prepositions *min dûn* or *bⁱlâ* 'without' with nouns and *ǵair* 'other than'[1] with adjectives:—

min dûn ʿaql 'without intelligence' for 'unintelligent';
bⁱlâ ẓanb 'without guilt' for 'guiltless';
ǵair lâzim 'other than necessary' for 'needless';
ǵair mᵘʾaddab 'other than polite' for 'impolite';
ǵair mᵘwâḫaḏ 'other than (to be) excused' for 'inexcusable';
ǵair nâfiʿ 'other than useful' for 'useless'.

(vii.) by a qualifying relative clause:—

ʾillî mâlûš nⁱhâyäh 'to which there is no end' for 'infinite';
mâ bⁱyinʿaddⁱš '(which) is not able to be counted' for 'countless'.

The paucity of adjectives is largely circumvented by the use of nouns, like *ʿitm* 'darkness' for 'dark', *šarr* 'wickedness' for 'wicked', and *sirr* 'a secret' for 'secret', 'mysterious', which may stand either in the genitive or in apposition to the word qualified, or precede it in the construct case or be used predicatively:—

[1] See Ch. XVIII, §§ 2—3.

sâʿat ilfaḍḍah 'the silver watch'[1];
issáʿat iddahab 'the gold watch'[2];
qillit ʾaḫbâr ʾaḫbâr ḫair 'little news is good news'[3];
ilḫabar kiẕb 'the information (is) false'[4];
iljᵃwâb kân ġalaṭ 'the answer was wrong'[5];
iddärb waḥl 'the road (is) muddy'[6].

§ 5. Foreign Words.

Many foreign words are found in modern Arabic; a considerable number of these is borrowed from Turkish, which supplies administrative and military terms, from Greek, from which is drawn the ecclesiastical terminology, and from Italian, which is the source of many commercial terms; others, again, are derived from Hebrew, Syriac, Persian, French, German and English:—

From Hebrew:—

jᵃhannam 'hell' *raʿbûn* 'pledge' *mazmûr* 'psalm'
ḫâḫâm 'rabbi' *zêtun* 'olives'

From Syriac[7]:—

qassîs '(Protestant) clergyman' *šammâš* 'deacon'

From Persian:—

bârah 'para' *râznâmah* 'calendar', 'almanac' *finjân* 'cup'
bâzâr 'bazaar' *qafṭân* 'kaftan'[8]
ʾustâḏ 'schoolmaster' *dᵃrabzîn* 'banisters'; 'parapet' *kahrᵃbah* 'amber'; 'electricity'
tâzah 'fresh', 'tender' *dîwân* 'sofa' *lêwân* 'porch'
taḫt 'bedstead' *zᵘnâr* 'belt', 'girdle' *mâristân* 'lunatic asylum'
taḫtrᵘwân 'litter' *ṭišt* 'basin', 'bowl'[9] *nârang* 'orange'[10]
tanjarah 'cooking-pot' *šâl* 'shawl' *handᵃsah* 'engineering'
ḫân 'inn' *šaṭranj* 'chess'
ḫʲyâr 'cucumbers' *šâhânîy* 'regal'

[1] Literally: 'the watch of silver'. [2] Literally: 'the watch, the gold'.
[3] Literally: 'littleness of news (is) news of goodness'.
[4] Literally: 'falsehood'. [5] Literally: 'error'. [6] Literally: 'mud'.
[7] See Ch. XIV, § 5 for the Syriac names of the months.
[8] Also *qumbâz*. [9] Or *dišṭ*.
[10] Or *burtᵘqân* (as coming from Portugal).

From Turkish:—

ʾalây 'regiment'
ʾunbâšiy 'corporal'
ʾanjaʾ 'scarcely'
ʾôḍâh 'room'
burdâyäh 'curtain'
bukraj 'tea-pot'
bälkih or *bälkiy* 'perhaps'[3]
bimbâsiy 'major' (mil.)
tanak 'tin'
duġriy 'straight on'
sâġ 'current coin'
šukuk 'on credit'
šäläbîy 'nice', 'pretty'
šantah 'handbag'[2]
sanjaq 'district'
šûruk 'false coin'
šâwîš 'sergeant'
šîšmäh 'latrine'
ṭ[a]banjäh 'pistol'
ṭâbûr 'battalion'
ṭarbûš 'fez'
ʿ[a]šiy 'cook'
furšäh[1] 'brush'
kurbâj 'whip'
karḫân 'factory'
kund[u]rah 'boot' (Eur.)
l[i]wâ 'brigade'; 'district'
yûzbâšiy 'captain'

From Greek:—

ʾusṭûl 'fleet'[4]
ʾisfinj 'sponge'
ʾusquf 'bishop'
ʾiqlîm 'clime'
türmûmitar 'thermometer'
baṭrak 'patriarch'
tüläfûn (Pal.) or *tilfûn* (Syr.) 'telephone'
jins 'kind', 'sort'
dîmûqrâtîy 'democratic'
ḫâr[i]ṭah 'map'[5]
ḫûriy 'priest'
rûmîy 'of the Greek church'
funduq 'inn', 'hotel'
fêl[a]sûf 'philosopher'
f[a]nâr 'lighthouse'
q[u]raidis 'shrimps'
kâtûlikîy 'catholic'
mâk[i]nah 'machine'
mitr 'metre'
muṭrân 'archbishop'
mändîl 'veil'
mîl 'mile'
mînâ or *minäh* 'harbour'

Very few words can be referred to a Latin origin, such as *dînâr* 'denar', *fisqîyah* 'piscina' and *qunṣul* 'consul'. Possibly *f[u]lûs* 'money' is derived from Lat. *follis* 'small piece of money'; although this word is properly a plural of the form *f[u]ʿûl*, a singular form, *fals* or *fils*, has been coined, which hardly occurs outside such proverbial expressions as *hîn filsäk ulâ t[i]hîn näfsäk* 'despise money, but despise not thyself'[6].

[1] Or *furšâyäh*; (see p. 30).
[2] Or *šintâyäh* (Dam.); (see p 30).
[3] Or *balkiš* (Pal. fell.) or *barkiy* (Dam., Al.).
[4] Properly *ʿ[a]mârah*.
[5] Also *ʾaṭlas*.
[6] See pp. 62 and 66 for the derived verb.

From Italian:—

ʾäskôläh 'school'
bⁱrîmū 'first class'[1]
bᵃṭâṭâ 'potato'
bundêrah 'flag'
bîrah 'beer'
tirtⁱyū 'third class'[1]
tⁱyâtrū 'theatre'
jurnâl 'newspaper'
sijjil 'register'
sⁱkundū 'second class'[1]
sⁱkûrⁱtâ 'insurance'
ṣᵃbûn 'soap'
faṭṭûrah 'invoice'
karantînäh 'quarantine'
fantasíyäh 'play', 'show'
kûmsârî 'guard' (on a train)
lûkandah 'hotel'
laimûn 'lemon'
markah 'trade-mark'
muzîkäh 'music'
numarū 'number'[2]

From French:—

ʾittⁱkât 'etiquette'
bâlah 'bale'
burnêṭah 'hat' (Eur.)
bûṣläh 'compass'
bukläh 'buckle'
bᵘlûz 'blouse'
bᵃlâsôn 'mattress'
balṭū 'overcoat'[8]
bûlîs 'police'[3]
tⁱrân 'train'[4]
jinrâl 'general'
ǵazîyäh 'gazette'
furtêkah (Syr.) 'fork'[6]
qabbût 'woollen cloak'
qârtûš 'cartridge'
kartûn 'cardboard'
kurîd'ôr (Syr.) 'corridor'[5]
kîlū 'kilo'
lastîk 'elastic'; 'elastic boots' (Pal.)[7]
môbîlⁱyâ 'furniture'
môḍâh 'fashion'
yâḫûr 'stables'

The following are examples of the few English, German or Spanish words which have found their way into Arabic:—

tᵃramwây 'tramway'; *šây* 'tea'
kaʿk 'cake'; *yaḫt* 'yacht' } (Engl.)

qurṣâr 'corsair' (Span.)

qurš, *ǵurš* or *ʿurš*
qirš, *ǵirš* or *ʿirš* (coll.) } 'piastre' (Germ.)

The gentilic *Nämsâ* or *Nimsâ* (Syr.) 'Austrians' and the cognate adjective *Nämsâwîy* or *Nimsâwîy* 'Austrian' are derived from the Serbian *Nemački* 'German'[9].

[1] Properly *iddarajah il'ûlā*, *ittânⁱyäh* and *ittâlⁱṭäh* respectively.
[2] Or *numrah* or *nummar*.
[3] Or *bûlîsîyäh* (It.).
[4] Generally pronounced as in French.
[5] Also *dûwâr* (Pal.).
[6] Also *šôkäh* 'thorn'; 'fork'.
[7] Also *bôtînäh* (Al.).
[8] Plur.: *balṭîyât*.
[9] Not 'Austrian', curiously.

CHAPTER XI. THE ACCIDENCE OF NOUNS AND ADJECTIVES.

§ 1. The Genders.

There are two genders, masculine and feminine, in Arabic. In the singular the masculine and in the plural the feminine serve for a neuter, when used independently.

Most nouns are masculine, except the following classes, which are feminine:—

(i) almost all which take the feminine termination, except those which connote human beings, as *ḫ^{a}lîfah* 'Caliph'.

(ii) words denoting persons or things in their nature feminine, whether they take the feminine termination or not:—

ʾumm 'mother'; *ʿ^{a}jûz* 'old woman';

ʿ^{a}rûs 'bride'; *faras* 'mare'.

(iii) the names of towns and countries:—

išším 'Syria'; 'Damascus'; *mâṣr* 'Egypt'.

(iv) certain words denoting parts of the body, especially those which occur in pairs:—

ʾijr 'foot'	*ʾiṣba* 'finger'	*ʾîd* 'hand',
ḏ^{i}râʿ[1] 'arm' 'cubit'	*sâq* 'leg'	*ʿain* 'eye' 'spring' (of
faḫḏ[1] 'thigh'	*kitf*[1] 'shoulder'	water),
		kaff[1] 'palm' (of hand)

There are, however, many exceptions to this rule; for example *jifn* 'eyelid', *ḫâjib* 'eyebrow', *ḫadd* 'cheek', and so on, are masculine.

(v) the names of the winds (used also to denote the points of the compass):—

j^{a}nûb 'south-wind'; *š^{a}mâl* 'north-wind'.

(vi) abstract nouns ending in *ā*:—

daʿwā 'law-suit'; *diflā* 'rhododendron'.

(vii) a few special words:—

ʾarḍ 'earth', 'ground', 'floor'	*baṭn* 'belly'	*bîr* 'well'
	ḥâl 'condition', 'state'	*ḥarb* 'war'
dâr 'hall'	*därb* 'way'	*dinyâ* 'world', 'weather'
rûḥ 'spirit'	*rîḥ* 'wind'	
s^{a}mâ 'heaven'	*šitâ* 'winter'	*šäms* 'sun'
ʿ^{a}ṣâ 'stick'	*näfs* 'soul'; 'life'	*nâr* 'fire'

[1] Also masculine (vulg.; fell.).

But in the common language, especially in the dialect of Syria, all words which do not denote objects in their nature feminine, if they have not the specific termination of the feminine, are treated as masculine:—

därb ṭ^{a}wîl (vulg.) for *ṭ^{a}wîläh* 'a long way';
näfs ṭaiyib (vulg.) for *ṭaiy^{i}bäh* 'a good appetite'.

(vii.) All broken plurals[1].

(viii.) Lastly, the *fällâḥîn* have a peculiar usage, by which adjectives denoting faults or blemishes stand in the feminine, even though they refer to a masculine subject:—

irrâjil bâqī wâḥad h^{a}bîlah (fell.) for *h^{a}bîl*[2] 'the man is a fool'.

§ 2. The Feminine Gender.

The feminine is formed by the addition of the termination *-ah*, as always pronounced after *r* and gutturals and usually after emphatic letters, or otherwise *-äh* (Pal., E. and S. Syr. and Dam.), *-îh* (Pal. fell.) or *-ih* (Jer., N. Syr. and Syr. litt.):—

zôj 'husband'; *zôjäh* or *zôjih* 'wife';
ḫaddîm 'servant'; *ḫaddîmah* 'servant-girl'.

This *h* is often dropped when immediately followed by the definite article, which then loses its vowel (coll.)[3]:—

ilk^{a}nîsa-ʾl^{ʿa}tî"ah for *ilk^{a}nîsah il^{ʿa}tî"ah* 'the old church'.

But not infrequently it is changed into *t*, on the analogy of the construct case (vulg.)[4]:—

marrat il'^{a}ḫîrah (for *ilmarrah*) 'last time';
ilm^{a}tîlät (for *ilm^{a}tîläh*) *il'ink^{i}lîzîyah* 'the English lesson'.

In addition to its use to indicate the proper feminine of nouns and adjectives, the termination *-ah* has two peculiar uses: (i) to form the so-called "nouns of unity" from collective nouns, when it serves to designate one individual out of a class, a part from the whole, or the particular in distinction to the general:—

ʾarḍ 'ground', *ʾarḍah* 'a piece of ground';
baiḍ 'eggs', *baiḍah* 'an egg';
jibn 'cheese', *jibnäh* 'a cheese';

[1] See Ch. XII, § 1.
[2] Or *habil* (corr.).
[3] See p. 11.
[4] See Ch. XI, § 6.

dûd 'worms', *dûdäh* 'a worm';
širb 'drinking', *širbäh* 'a drink';
ḍarb 'beating', *ḍarbäh* 'a blow';
laḥm 'flesh', 'meat', *laḥmah* 'a piece of meat';
naḥl 'bees', *naḥläh* 'a bee';
naml 'ants', *namläh* 'an ant';

(ii) to form abstract nouns from the corresponding adjectives:—
jᵃbânäh 'cowardice' from *jᵃbân* 'cowardly';
jᵃšârah 'bravery' from *jᵃšâr* 'brave'.

(iii) to form secondary nouns:—
ḥabsäh 'imprisonment' from *ḥabs* 'prison';
rᵃṣâṣah 'bullet' from *rᵃṣâṣ* 'lead';
rîḥah 'smell', 'odour' from *rîḥ* 'wind';
ṭᵃrîqah 'system', 'method' from *ṭᵃrîq* 'way', 'road';
ṭaiyârah 'aeroplane' from *ṭaiyâr* 'airman'.
wirṯäh 'inheritance' from *wirṯ* 'inheriting'.

(iv) to form secondary nouns with a diminutive meaning:—
ṣandûq 'trunk'; *ṣandûqah* 'chest'[1].

(v) to form the plural of all nouns terminating in *-îy*:—
bûyâjîyäh 'bootblacks' from *bûyâjîy* 'bootblack'[2];
ḥᵃrâmîyäh 'thieves' from *ḥᵃrâmîy* 'thief';
farmᵃšîyäh 'druggists' from *farmᵃšîy* 'druggist';
fᵃransâwîyäh 'Frenchmen' from *fᵃransâwîy* 'Frenchman'[3].

Nouns of the type *faʿʿâl* occasionally take a plural of the form *faʿʿâläh*, if there is not already a feminine of that form in use (Al.)[4].

§ 3. The Dual.

(i.) In the masculine the dual is formed of the addition of the termination *-ain*, *-ên*[5] to the stem; in the feminine the *-h* of the termination becomes *-t* before the syllables *-ain* or *-ên*, as before the pronominal suffixes:—

sintên (from *sinah*) 'two years';
yômên (from *yôm*) 'two days'.

[1] Notice *ṣandûqit il'idwiyah* 'the medicine-chest'.
[2] From *bûyâ* (Turk.) 'varnish', 'boot-polish', as distinct from *barnîš* or *varnîš* (Fr.) 'varnish'.
[3] To be distinguished from *fᵉranjîy* or *'iḥranjîy* 'European'.
[4] See p. 152 for the usual plural of these nouns. [5] See p. 31.

As the termination *-ain* or *-ên* bears the accent, the preceding vowel, if long, in masculine nouns is often shortened (coll.):—

mitên for *mîtên* 'two hundred'; *ʾidên* for *ʾîdên* 'both hands'.

In the case of feminine nouns, the short vowel preceding the *t* generally falls out; but the same uncertainty prevails as when pronominal suffixes are attached to this termination[1]:—

dᵃqîqᵃtên or *dᵃqîqtên* 'two minutes';
kílmʾtên or *kílimtên* 'two words'.

The syllables *-iyäh* and *-wäh* may become *-ît* and *-ût*[1] respectively before *-ên*:—

qaṣrîtên from *qaṣrîyah* 'chamber-pot';
kílûtên from *kilwah* 'kidney'.

Many words, especially *ʾîd* 'hand', *ʾijr* 'foot', *ʿain* 'eye' and *d̲ên* or *d̲ênäh* (Bêr.) 'ear', have two forms of the dual, the one in which *-ain*, or *-ên*, is attached directly to the simple from (coll.) and the other in which the feminine termination *t* is inserted between it and the root (vulg.):—

ʾijrain and *ʾijärtên* (Syr.) or *ʾijrʾtên* (Pal.) 'both feet';
ʾîdên and *ʾidtên* 'both hands';
d̲ênên or *d̲înên* and *d̲întên* 'both ears';
ʿainên and *ʿaintên* 'both eyes'.

Before the pronominal suffixes the *n* is properly dropped, the suffixes being attached as after an ordinary long vowel[2], as in *ʾîdêyi* 'my two hands', *ʾijraih* 'his two feet', and so on. The accent falls on the pronominal suffixes, so that in common speech the preceding syllable, if long, is generally shortened:—

d̲înêk (vulg.) for *d̲ênêk* 'both your (m. s.) ears';
ʿanêkum (Syr., vulg.) for *ʿainêkum* 'both your (pl.) ears'.

This shortening may even result in the loss of the whole first syllable of *ʾîdên* 'two hands', as in *dêh* (Leb.) for *ʾidêh* (vulg.) or *ʾîdêh* (coll.) 'his two hands'.

But the forms, on the contrary, in which *t* has been inserted before the termination of the dual do not drop *n* before the pronominal suffixes (vulg.):—

ʾijraik (coll.) or *ʾijärtênäk* (vulg.) 'thy (m. s.) two feet'.

[1] See p. 31. [2] See p. 30.

The dual is rarely used in modern Arabic, except in the following cases:—

(i) to correspond to the English use of 'a couple':—

naqqiṭ lî nuqṭain min halqannînäh 'pour in for me a couple of drops from this bottle';

hî mabsûṭah min darsên sukkar 'she's content with two lumps of sugar';

däbbir lî ḍummtên tuffâḥ 'get me two handfuls of apples'.

(ii) in words denoting natural couples or pairs:—

ḳ^{i}lâlên 'brackets'; *wâl^{i}dên* 'parents'.

This applies especially to parts of the body which exist in pairs:—

ḫaddên 'cheeks'; *d̲^{i}râ^{ʿ}ain* 'arms';

rikb^{i}tên 'knees'; *kitfên* 'shoulders'.

(iii) in expressions of time:—

juma^{ʿ}tên or *jimi^{ʿ}tên* (fell.) or *jumatên* (vulg.) 'two weeks', 'fortnight';

šahrain 'two months'; *ṭâqain* and *marrtên* 'twice'.

(iv) in words denoting money and coins:—

qiršên 'two piastres'; *lîr^{a}tên* 'two pounds'.

(v) with fractions and certain numerals[1]:—

ḫumsên 'two fifths'; *^{ʾ}alfên* 'two thousand'.

(vi) in a few special phrases, principally greetings:—

ṣaḥḥtên '(your) health twofold!'; *marḥab^{a}tên* 'twice welcome!'.

In almost all other cases, the plural followed by the numeral for *iṯnên* 'two'[2] is used in its place:—

m^{i}^{ʿ}all^{i}mînĕ-^{ʾ}ṯnên 'my two teachers'.

As there is no special form for the dual of adjectives[3], nouns in the dual take all qualifying words in the plural:—

^{ʾ}îdên ṣ^{u}ýâr w^{i}^{ʿ}ainên k^{u}bâr 'small hands and big eyes';

^{ʾ}ijrên ilḫaiyâl ḥâf^{i}yîn 'the feet of the rider (are) bare'.

In the case of words denoting parts of the body the simple dual, but not generally that in which *t* is inserted, is often used instead of the plural:—

^{ʾ}arba^{ʿ}at ^{ʾ}îdên (or *dêyât*) 'four hands'.

[1] See Ch. XIV, § 4. [2] See Ch. XIV, § 1. [3] See Ch. XII, § 1.

§ 4. The Plural.

The regular masculine plural is formed by adding the syllable *-în* to the stem:—

mi'allimîn from *mi'allim* 'teacher';
fällâḥîn from *fällâḥ* 'peasant'.

The pronominal suffixes are affixed to this termination in the ordinary way in modern Arabic:—

mi'allimînî 'my teachers'; *mi'allimînuh* 'his teachers'.

The regular form of the masculine plural, however, is comparatively rare, being almost confined to words expressing living agents, participles used verbally or as adjectives[1] and to nouns of the type *fa''âl* when denoting human agents[2]:—

mi'allifîn from *mi'allif* 'author';
minâdiyîn from *minâdī* 'town-crier';
ṭabbâ'în from *ṭabbâ'* 'printer'; *naṣṣâbîn* from *naṣṣâb* 'swindler'.

In the common language it is also employed in the case of adjectives of the form *fa'lân*, whose proper plural is *fa'ālā*[3], and of those which end in *-îy*, whose plural takes the termination *-îyäh*[4] (vulg.):—

sakrânîn (vulg.) for *sakārā* 'drunken';
baḥrîyîn (vulg.) for *baḥrîyäh* 'sailors'.

The feminine plural is formed by substituting *-ât, -ât* for *-ah*:—

'âlât from *'âläh* 'instrument'; *râhibât* from *râhibäh* 'nun';
ǵassâlât from *ǵassâläh* 'laundress';
luǵât from *luǵah* 'language'.

The forms *ḥilwîyât* (Pal.) or *ḥalâwayât* (Syr.) from *ḥalâwah* 'sweets' and *ḥiblayât* (vulg.)[5] from *ḥiblā* 'pregnant' are exceptional.

The pronominal suffixes are added to *-ât* in the regular way.

When words have both a regular and a "broken"[3] plural, the former designates individual examples, while the latter is collective in meaning. Thus *šajar* means all 'trees' generally

[1] See Ch. III, § 5.
[2] Except in those districts where the plural *fa''âläh* is preferred; (see p. 149).
[3] See Ch. XII, § 1. [4] See p. 149. [5] For *ḥabâlā* (class).

and collectively, and *šajarah* an individual 'tree', *šajarât* individual 'trees' and *ʾašjâr* all the 'trees' in a definite place; *durr* 'pearls' collectively and *durrah* a single 'pearl', *durrât* single 'pearls' and *durar* all 'pearls'.

In not a few cases the masc. and fem. plurals give a different connotation to the root:—

ḥammâlîn 'porters' (Eg.), but *ḥammâlât* 'braces', from *ḥammâl* 'carrier'.

Notice the plurals *maiyât* from *maiy* 'water' (properly a diminutive), *ʾijraiyât* (Syr., vulg.) 'feet', from a diminutive no longer in use in the singular, from *ʾijr* 'foot', and *dêyât* 'hands', from *daiy* (Syr.)[1], which hardly occurs, a diminutive formed from *ʾîd* (Pal., Syr.) or *yadd* (Syr., vulg.) 'hand'.

The feminine plural is also taken in five special cases by nouns which do not in the singular take the regular feminine termination:—

(i) exceptionally, by a certain number of substantives:—

ḥaiwânât[2] from *ḥaiwân* 'animal'; *rikâbât* from *rikâb* 'stirrup';

rubâṭât from *rubâṭ* 'tie'[3]; *salâmât* from *salâm* 'greeting';

qaṭârât[4] from *qiṭâr* 'train'; *kirwât* from *kirâ* 'rent';

libâsât from *libâs* 'drawers'[5]; *lisânât* from *lisân* 'tongue';

maḥallât from *maḥall* 'place', 'establishment';

malâffât from *malâff* 'bundle';

maqaṣṣât from *maqaṣṣ* 'pair of scissors';

nabîḏât from *nabîḏ* 'wine'; *nahârât* from *nahâr* 'day'.

This plural is thus often preferred to the correct 'inner plural' in certain localities (fell.):—

ḥaṭabât for *ʾaḥṭâb* from *ḥaṭab* 'fire-wood'.

(ii) by all participles of the derived themes, when used as nouns:—

maḥṣûlât from *maḥṣûl* 'produce';

miġallafât from *miġallafâh* 'envelope'.

(iii) by all verbal nouns of the derived themes[6]:—

[1] See p. 130. [2] Or *ḥaiwânîn* (vulg.).

[3] Or *rabṭah ṯawîlah* 'neck-tie'; also *qamṭah* (plur.: *qamṭât*). [4] Also *quṭur*.

[5] Often called *libâs ittaḥtânîy* (also *šintiyân*), to distinguish them from *širwâl* (nat.) or *banṭalûn* (Eur.) 'trousers'.

[6] The verbal noun of the II theme, however, often takes a plural of the form *taʿfîʿil*, as *taʿwârîḫ* from *târîḫ* 'date', 'history' and *taʿrâtîb* from *tartîb* 'arrangement'; (see Ch. XII, § 1).

täjdîdât from *täjdîd* 'renewal'; *täsyîjât* from *täsyîj* 'fence';
taṣlîḥât from *taṣlîḥ* 'repair'; *taqlîdât* from *taqlîd* 'imitation';
ḥ^{i}sâbât from *ḥ^{i}sâb* 'account'; *ʾi῾lânât* from *ʾi῾lân* 'advertisement';
iḫt^{i}râ῾ât from *iḫt^{i}râ῾* 'invention';
iḫt^{i}râmât from *iḫt^{i}râm* 'compliment';
iḫt^{i}yâjât from *iḫt^{i}yâj* 'necessity';
istifhâmât from *istifhâm* 'enquiry'.

(iv) by the names of the Muslim months:—
ilm^{u}ḥarramât 'the months of Muḥarram'.

(v) by most foreign words:—
ʾôtômôbîlât from *ʾotômôbîl* 'automobile';
basâbûrtât from *basâbûrt* 'passport';
bilyâtât from *bilyât* 'ticket'; *banṭ^{a}lûnât* from *banṭ^{a}lûn* 'trousers';
bantuflât from *bantufläh* 'slipper';
tilġrafât from *tilġrâf* 'telegraph';
jurnâlât from *jurnâl* 'newspaper';
d^{a}râbzînât from *d^{a}râbzîn* 'banisters', 'parapet';
ḫ^{a}wâjât from *ḫ^{a}wâjâ* 'gentleman';
wâbûrât from *wâbûr*[1] 'steamer'; 'locomotive';
sintîmitrât from *sintîmitr* 'centimetre'.

Foreign words ending in *â* generally insert *w* before the plural termination:—
ʾaġâwât from *ʾaġâ* (Pers.) 'prince'; *bâšâwât* from *bâšâ* (Turk.) 'Pasha'.

The plural *bêk^{a}wât* or *bäkawât* from *bêk* or *bäk* (Turk.) 'Bey' is formed on the analogy of these words.

§ 5. The Cases.

There is no trace of the old case-endings left in modern Arabic, except in a few isolated usages. Thus the ending of the nominative *-u* survives almost inaudibly only in the phrase *il-ḥamd^{u} lillâh* or *ilḥamd lillâh* 'praise be to God'. The *-i* of the genitive has probably entirely disappeared, except in the exclamation *wallâhi* 'by God!' and possibly in *-in* in *min yômin mâ* (fell.) 'from the day when' as a case-ending:—

min yômin mâ râḥat bintî 'from the day when my daughter departed'.

[1] Also *bâbûr* or *babbûr*; (see p. 4).

But probably *yôm 'in(n) mâ*[1] (fell.) is the true form and is to be regarded as a variant for the usual *yôm mâ* 'when':—

min yôm mâ iṭṭaqs irtafaʿat ḥ^{a}rârtuh ilm^{a}rîḍ ṣâr 'aḥsan 'from the day when the weather grew hot, the patient grew better'.

In the case of the accusative the termination *-a*, originally employed with nouns determined by the definite article, only survives in a few phrases of a sententious character (fell.):—

lâ ḥaula w^{a}lâ qûw^{a}ta 'illâ billâh '(there is) neither strength nor power except in God'[2].

The ending *-an*[3], however, often pronounced *-a* or *-â* (Syr.), though never accented, which occurs in the indefinite pronoun *ḥád^{an}* or *ḥádâ* 'one'[4], survives also in a considerable number of adverbial accusatives:—

'^{a}ḫîr^{an} 'at last'	*jahr^{an}* 'openly'	*surʿat^{an}* 'quickly'
baḥr^{an} 'by sea'	*ḥâl^{an}* 'immediately'	*lâzim^{an}* 'necessarily'[6]
barr^{an} 'by land'	*dâyim^{an}*[5] 'always'	*nâdir^{an}* 'seldom'
taqrîb^{an} 'about'	*râs^{an}* 'precisely',	*naqd^{an}* 'in cash'[7]
jidd^{an} 'very much'	'directly'	*waʿd^{an}* 'on credit'

It is used especially in the greeting *'ahl^{an} w^{a}sahl^{an}* 'welcome!', to which the answer is *márḥab^{an}* 'hail!'.

Occasionally *-â* is added to a noun to indicate the vocative (Syr., coll.), as in *yâ jârâ* 'Oh! neighbour!'.

§ 6. The Construct Case.

The genitive relation in Arabic is expressed by means of the "construct case"; the noun which is to be defined by a dependent genitive is put in the construct case, which in classical Arabic was a shortened form of the word, while the determining word, which in classical Arabic was distinguished by the termination of the genitive case, remains in modern colloquial Arabic unchanged.

In colloquial Arabic, in which the case-endings and inflexions have almost entirely disappeared, the construct case undergoes no change except that

[1] See Ch. XVI, § 2 for *'inn* 'that'.

[2] The negative *lâ*, when meaning 'there is not', is followed by the predicate in the accusative in classical Arabic.

[3] Written ـًا *-an* in the masculine and ـةً *-t^{an}* with the feminine termination.

[4] See p. 40. [5] Or *dîma* (fell.; vulg.). [6] Also *ḍ^{a}rûrîyy^{an}*.

[7] Notice *naqdîyäh* 'cash' and *šäk* (Fr.) 'cheque'.

(i) the termination of the feminine singular, *-ah*, *-äh* or *-ih* is changed to *-at*, *-ät* or *-it*[1], the vowel being determined by the nature of the preceding consonant and the locality[2], as happens also before the pronominal suffixes[3]:—

lu"mäh 'piece', 'mouthful'; *lu"mät laḥm* 'a piece of meat';
wara"ah 'a piece of paper'; *wara"at bûl* 'a postage stamp';
min jihah 'ilā jiht izzârûb 'from side to side of the lane'.

The vowel preceding *t* is frequently inaudible, when the following word begins with a vowel (coll.):—

ṭarḥt (for *tarḥat*) *ilbint* 'the girl's veil';
ṭarḥat bintuh 'his daughter's veil'.

Similarly *-îyäh*, *-îyih* becomes *-îyät*, *-îyit* or *-ît* (coll.) in the construct case:—

qablîyät or *qablît ilmᵃrîḍ* 'the patient's appetite[4]'.

It should be remarked that never *may*, but only *maiyäh* 'water' (c. c.: *maiyät* or *maiyit*) is used before a word in the genitive. This *t*, which properly can only be used when the noun ends in the feminine termination *-h*, is attached in ordinary speech to all words ending in a long vowel in the construct case when the dependent genitive begins with a vowel (vulg.):—

šⁱrât il'antîqât (coll.) for *šⁱrâ-'l'antîqât* 'the purchase of antiquities'.

Otherwise the alternative form *šⁱrâyäh* is preferred[5]. It is also attached peculiarly even to 'broken plurals' ending in *-â* or *-ā* in the language of the peasants (Gal.):—

nᵃṣârât ilbäläd for *nᵃṣârā-'lbäläd* 'the Christians of the village'.

The addition of the feminine termination to a masculine noun in *yômíthâ* (vulg.) for *yômhâ* 'on that day'[6] is exceptional.

It should be noticed that the *fallâḥîn* often neglect to change *h* into *t* in the construct case, especially before a consonant (Pal.):—

kamšäh (for *kamšät*) *ḏahab* 'a handful of gold'.

(ii) the words *'ab* 'father' and *'aḫ* 'brother' become *'abū* and *'aḫū* respectively before the genitive case:—

'abŭ-'ttâjir 'the merchant's father';
'aḫŭ-'rrâhib 'the monk's brother'.

The construct case can never take the article but is determined by the article or pronominal suffix defining the word in the genitive:—

[1] Written ـَـ, a letter called *tâ marbûṭah* by Arabic grammarians.
[2] See p. 148. [3] See p. 31. [4] Or *näfs*. [5] See p. 30. [6] See p. 29.

ṣâḥib ʿijl 'an owner of a calf';
ṣâḥib il'ijl 'the owner of the calf';
ʿarabîyät ʾakl 'a dining-car'; *ʾôḍat irrâḥah* 'the drawing-room';
ṣidrîtên iṣṣûf 'the two woollen waist-coats';
ʿarabîyât il'afš 'the luggage-vans'.

Consequently, even when several nouns, all of them determined, depend on one another in the construct case, only the last, which stands not in that case but in the genitive, may be defined by the definite article:—
sirqat fârat innäjjâr 'the theft of the carpenter's plane'.

Since therefore that which determines the defining word also determines the governing noun in the construct case, it follows that, if the governing noun is to remain indefinite, it cannot stand in the construct case when followed by a determinate word; the governing word then stands in the emphatic state, while the determining word is introduced by the preposition *li* 'belonging to' or by *taba*ʿ or *bitâ*ʿ 'property' or the like[1]:—
ʾarâyib ilmarâh 'the relatives of the woman';
ʾarâyib lilmarâh 'relatives of the woman';
ʾaṣḥâb zôjitî 'the friends of my wife';
ʾaṣḥâb lizôjʿtî 'friends of my wife'.

The same periphrasis is employed with the pronominal suffixes:—
ṣâḥibî 'my friend'; *ṣâḥib lî* 'a friend of mine'.

If the noun in the construct case is qualified by a demonstrative pronoun or by an adjective, that adjective follows the word in the genitive and must take the definite article, or a periphrasis with a relative clause must be employed:—
hälmanjal ʾillî laʿammuh 'this sickle of his uncle's';
kufûf ilbint innâʾiṣîn 'the girl's missing gloves';
kilsät ḫaiyük ilnâʾibîn 'your brother's torn socks'.

If both nouns are to be thus qualified, both adjectives take the article and follow the genitive case in the order of their respective substantives: namely, that which qualifies the noun in the construct case precedes that which refers to the noun in the genitive:—

[1] See p. 32.

jû‘ ittâjir irr^{a}ḫiṣ ilġánī ‘the cheap cloth of the rich merchant’;
naṣlät issîkkînäh ilwisḫah ilmista‘mäläh ‘the dirty blade of the second-hand knife’.

Strictly speaking, the construct case cannot take the pronominal suffixes, which must be attached to the noun in the genitive:—

’ôḍat sufrah ‘a dining-room’;
’ôḍat sufr^{a}tuh ‘his dining-room’[1].

Otherwise, the pronominal suffix must be replaced by a circumlocution with *taba‘* or *b^{i}tá‘* ‘property’ or a similar word[2] or by a relative clause:—

’âlät k^{i}tâbäh ‘a type-writer’; *’âlät ilk^{i}tâbäh* ‘the type-writer’;
’âlät ilk^{i}tâbäh b^{i}tá‘î ‘my type-writer’;
’âlät ilk^{i}tâbäh ’illî liddällâl ‘the auctioneer’s type-writer’.

In vulgar Arabic, however, this rule is commonly not observed:—

’âl^{i}tî-’lk^{i}tâbäh (vulg.) for *’âlät ilk^{i}tâbäh šêtî* ‘my type-writer’;
ṯ^{i}yâbî-’nnôm (vulg.) for *ṯ^{i}yâb innôm ḫaṣṣtî* ‘my pyjamas’.

The same periphrasis is often used instead of the construct case, especially when doubt might arise as to which word an adjective qualifies; thus *bâb ilḫôš ilk^{a}bîr* can mean both ‘the great gate of the courtyard’ and ‘the gate of the great courtyard’, while *ilbâb ilk^{a}bîr b^{i}tá‘ ilḫôš* clearly means ‘the great gate of the courtyard’ and *ilbâb b^{i}tá‘ ilḫôš ilk^{a}bîr* means ‘the gate of the great courtyard’.

When two nouns govern one and the same word in the genitive, that word which stands in the construct case follows immediately after the first governing noun, while the second takes a pronominal suffix referring back to the preceding genitive:—

s^{u}yûf iḍḍûbbâṭ uf^{u}rûdhum ‘the swords and revolvers of the officers’[3].

This rule also, however, is frequently broken in such a way that the first construct case is left, as it were, suspended:—

taḫîyât w^{i}ṣakr ṣ^{a}dî”ak (vulg.) for *taḫîyât ṣ^{a}dî”ak ušakruh*[4] ‘the greetings and thanks of your friend’.

[1] Literally: ‘the room of his dining-table’. [2] See p. 32.
[3] Literally: ‘(the) swords of the officers and their revolvers’.
[4] Literally: ‘(the) greetings of your friend and his thanks’.

§ 7. The Declension of Adjectives.

The adjective ordinarily takes the same terminations as the noun:—

Sing., m.	*m^{a}lîḥ*	f.	*m^{a}lîḥah*	}	'nice'
Plur., m.	*m^{a}lîḥîn*	f.	*m^{a}lîḥât*	}	

If the adjective ends in *ū* or *ī*, the latent *w* or *y* is restored:—

ḥílū 'sweet'; *ḥilwah* (f. s.) and *ḥilwîn* (m. pl.);

ʿâṣī 'disobedient'; *ʿâṣ^{i}yüh* (f. s.) and *ʿâṣ^{i}yîn* (m. pl.).

The termination of the dual is not used in the case of adjectives, which stand in the plural even when qualifying nouns in the dual:—

yômên ṣâḥwîn 'two fine days'; *kälbên ṭâmʿîn* 'two greedy dogs'.

In the plural the feminine is only used as a neuter noun, its place being otherwise always taken by the masculine:—

b^{a}nât k^{u}waiy^{i}sîn 'pretty girls'; *ḥilwât* 'sweets'.

But many adjectives, like the nouns, take a 'broken' or 'inner' plural in preference to the regular terminations[1], although the *fallâḥîn* often prefer the regular plural:—

ilb^{a}nât iṣṣ^{a}ġîrât (for *iṣṣ^{i}ġâr*) 'the little girls'.

Adjectives of the form *ʾafʿal* are declined in the following way:—

Singular.		*Plural.*	
Masc.:	Fem.:	Comm.:	
ʾaḥmar	*ḥamrā*	*ḥumr*	'red'
ʾaswad	*sôdā*	*sûd*	'black'
ʾabyaḍ	*bêḍā*	*bîḍ*	'white'

Two adjectives of this type, *ḥublā* or *ḥiblā*[2] (coll.) or *ḥablā* (Dam.) 'pregnant' and *ʾunṯā* 'feminine'[3], do not occur in the masculine.

Adjectives and participles can stand in the construct case, governing a defining noun:—

ʾ^{a}ṣîr ilbâṣar 'short-sighted' (masc.);

ʾ^{a}lîlat ilḥ^{a}yâ 'shameless' (fem.);

sâʿah m^{u}läbbäsät faḍḍah 'a silver-plated watch'.

[1] See Ch. XII, § 1. [2] Plur.: *ḥublâyât* (coll.).

[3] Notice *zäkar u'unṯā* 'hooks and eyes'.

In the vulgar language the feminine is sometimes neglected, especially when the adjective is derived from a defective root[1] or is of foreign origin (vulg.):—

lîrah ʾink^{i}lîzîy (for *ink^{i}lîzîyäh*) 'an English pound'.

The feminine singular is regularly disregarded by peasant-women in the first person, when they prefer to use the masculine[2]:—

ʾanä zaʿlân (fell.) for *zaʿlânäh* 'I (f.) am angry'.

§ 8. The Elative.

The comparison and superlative of adjectives are expressed by means of the so-called "elative", which is formed by prefixing *ʾa-* to the simple root, giving the form *ʾafʿal* or *ʾifʿal* (Pal. fell.) or *ʾafʿil* (Syr., vulg.), whatever the original type was:—

(*a*) *ʾabrad* from *b^{a}rîd* 'cold' *ʾaṣbar* from *ṣ^{a}bûr* 'patient'
ʾabṭal from *baṭṭâl* 'worthless' *ʾaṣʿab* from *ṣâʿb* 'difficult'
ʾajmäl from *j^{a}mîl* 'beautiful' *ʾafḍal* from *fâḍil* 'excellent'

(*b*) *ʾâmän* from *ʾ^{a}mîn* 'faithful'
ʾausaʿ (*ʾôsaʿ*) from *wâsiʿ* 'wide' *ʾaibäs* (*ʾêbäs*) from *yâbis* 'dry'

(*c*) *ʾ^{a}ḥarr* from *ḥarr* 'hot' *ʾ^{a}šädd* from *š^{a}dîd* 'strong', 'violent'

(*d*) *ʾakwās* from *k^{w}waiyis* 'pretty' *ʾaḍyäf* from *ḍaiyif* 'narrow'.

(*e*) *ʾašqā* from *šáqī* 'rude' *ʾaqsā* from *qášī* 'cruel', 'severe'
ʾaǵlā from *ǵálī* 'expensive' *ʾaqṣā* from *qâṣī* 'distant'

(*f*) *ʾauṭā* (*ʾôṭā*) from *wâṭi* 'low', 'shallow' *ʾaqwā* from *qáwī* 'strong'

The elative from *haiyin* 'easy' is *ʾahwan*[3] or *ʾahyan* (vulg.); for the elative of *ṭaiyib* 'good' *ʾaḥsan* or *ʾaḥsin* (vulg.)[4] and sometimes *ʾaḫyar*[5] are used, although *ʾaṭyab* (fell.) also occurs; from the participle *m^{i}himm* 'important' an elative *ʾ^{a}hamm*, formed on the analogy of adjectives from geminate roots, has been coined.

The elative is indeclinable; but the old feminine *fuʿlā* (class.) is still occasionally heard among educated people.

[1] See pp. 99 and 111. [2] See p. 26. [3] Derived from a *w*-root.
[4] From *ḥasan* (class.) 'beautiful'. [5] From *ḫaiyir* (class.) 'good'.

CHAPTER XII. THE "BROKEN" OR "INNER" AND IRREGULAR PLURALS.

§ 1. The "Broken" or "Inner" Plurals.

The regular plural is comparatively rare; the majority of Arabic nouns forms the plural by internal changes within the root, to which in some case preformative or afformative syllables are added; in the case of feminine words, the termination *-ah*[1] falls away. These plurals are called "inner" or "broken". They are of great variety, while further many words take several different plurals, sometimes with different meanings:—

ʾawâmir 'commands' and *ʾuwâmir* 'things', from *ʾamr* 'command'; 'thing';

buldân 'towns' and *bilâd* 'country', from *bäläd* 'town'.

Other words may take both a regular and an "inner" plural, also with a distinction of meaning:—

ʿâdât 'habits' and *ʿawâyid* 'customs' dues', from *ʿâdäh* 'habit', 'due'.

In the following list examples are given of every form of "inner" plural in ordinary use, followed by the singular of the word. There are very few rules to determine which plural a particular word takes, and although some plurals are far commoner than others. The only safe guide is never to learn a word without immediately looking up and committing to memory its plural.

(i.) For triliteral roots.

Form *fiʿl*:—

(*a*) *ʾizr*[2]—*ʾizâr* 'woman's mantle' (Musl.)

Form *fuʿl* or *fuʿul* (coll.); especially from adjectives of the type *ʾafʿal*:—

(*a*) *busṭ*—*bisâṭ* 'carpet'

Form *faʿalah*; only from words of the type *fâʿil* when used as substantives:—

(*a*) *ʿamalah*—*ʿâmil* 'workman' *faʿalah*—*fâʿil* 'labourer'

[1] See Ch. XI, § 2.

[2] Also *yizr* or *yuzr* (coll.) and *ʾizârât* (vulg.).

Form *fú'ul*, weakened to *fu'l* locally (Al.); chiefly from *fa'âl* and *fa'îl*:—

(*a*) *'utuq*[1]—*'atîq* 'old' *ṭuruq*[4]—*ṭarîq* 'way'
buḫul—*baḫîl* 'miserly' *'urus*[5]—*'arîs* 'bridegroom'
zulum[2]—*zälämüh* 'fellow' *mudun*—*madînah* 'city'
(*c*) *busus*[3]—*biss* 'cat'

Form *fí'al*, often confused with *fu'al*, which is adopted by words from hollow *w*-roots; chiefly from *fi'lah* and *fu'lah*:—

(*a*) *'ibar*—*'ibrah* 'needle' *ḫirab*—*ḫirbah* 'ruin' *kisar*—*kisrah* 'fragment'
jimal—*jumlah* 'sentence' *ḫiraq*—*ḫirqah* 'rag' *kilaf*—*kilfah* 'cost'
ḫiraf—*ḫirfah* 'ruse' *qišal*—*qišlah* 'barracks' *mida'*—*mid'ah* 'stomach'
ḫiqan—*ḫiqnah* 'syringe'
(*c*) *ṣirar*—*ṣurrah* 'navel' *qiṣaṣ*—*qiṣṣah* 'story' *kilal*—*kullah* 'marble(s)'
qibab—*qubbah* 'dome' *kijaj*—*kujjah* 'childish game'
(*d*) *jiyab*[6]—*jêbah* 'pocket' *'iwar*—*'irwah* 'button-hole' *ḍiya'*—*ḍai'ah* 'village' (Syr.)[9]
ḫiyam[7]—*ḫaimah* 'tent' (Eur.)[8] *riyaš*—*rîšah* 'feather'

Form *fú'al*, often weakened to *fi'al*, which is always adopted by words from hollow *y*-roots; chiefly from *fu'lah*:—

(*a*) *burak*—*birkah* 'pool' *ḫuḍar*—*ḫuḍrah* 'vegetable' *'ulab*—*'ulbah* 'box'
bukal—*buklah* 'buckle' *nusaḫ*—*nusḫah* 'copy'[10]
juma'—*jum'ah* 'week' *rukab*—*rikbah* 'knee' *nuqaṭ*—*nuqṭah* 'drop'
(*b*) *sukak*—*sikkah* 'street'
(*d*) *'uwaḍ*—*'ôḍah* 'room' *šuwak*—*šôkah* 'thorn'; 'fork' *ṣuwar*—*ṣûrah* 'picture'

Form *fi'âl* or *fi'âl* (coll.) or *f'âl* (vulg.), often with preformative *'alif* (vulg.); especially from *fa'l*, *fi'l*, *fu'l* and *fa'al*:—

(*a*) *jibâl*—*jabal* 'mountain' *rijâl*[13]—*rijjâl*[14] 'man' *fiḫâḍ*[16]—*faḫḍ* 'thigh'
jirân[11]—*jurn* 'mortar' *riḫâṣ*—*raḫîṣ* 'cheap' *qiḫâb*—*qaḫbah* 'prostitute'
jimâl—*jamal* 'camel' *riqâb*—*raqbah* 'neck' *ki'âb*—*ka'b* 'ankle'
ḫibâl—*ḫabl* 'rope' *'izâm*—*'azm* 'bone' *niṣâl*—*naṣlah* 'blade'
(*c*) *bizâz*—*bizz* 'breast' *ġilâl*[15]—*ġillah* 'grain' *qifâf*—*quffah* 'rush-basket'
timâm -*timm* 'mouth' *silâl*—*sallah* 'wicker-basket' *kimâm*—*kimmah* 'sleeve'
jirâr—*jarrah* 'jug' *fiḫâḫ*—*faḫḫ* 'trap'
(*d*) *tiyâb*—*ṭôb* 'garment'[12] *ziyâḥ*—*zîḥ* 'line' *'iyâl*—*'âyilah* 'family'
ṭiyâr—*ṭâyir* 'revolutionary' *siyâḫ*—*sîḫ* 'skewer' *qiyâq*—*qâq* 'crow'

[1] Also *'utaq*. [2] Also *zulm* (Jer.) and *zulâm* or *'azlâm*. [3] Also *bisâs*.
[4] Also *ṭurqât* (vulg.). [5] Also *'irsân*. [6] Also *jiyâb*. [7] Also *ḫiyâm*.
[8] To be distinguished from *ḫaišah* or *bêt šaʿr* 'nomad's tent'. Notice *naṣab(u)* 'pitched' and *qâḍ(u)* 'moved' (tent). [9] Or *bälädäh* (Pal.).
[10] But *muṣḥaf* 'copy' (of the Coran). [11] Also *'arjân*.
[12] Especially 'peasant's smock' (fell.).
[13] But peculiarly, when used without the definite article, *'irjâl* (Syr.).
[14] Or *rujjâl* (Pal., vulg.) or *râjil* (fell.). [15] Generally 'cereals'. [16] Also *'afḫâḍ*.

Form *fuʿâl* or *fiʿâl* (coll.); a variant form of *fiʿâl*, chiefly for adjectives of the form *faʿîl*:—

(*c*) *judâd*[1]—*jadîd* 'new'

Form *fuʿûl* or *fuʿûl* (coll.)[2]; especially from *faʿl* and *fiʿl*:—

(*a*) *bᵘḫûš*—*baḥš* 'hole'	*rᵘḫûl*—*raḥl* 'pack-saddle'	*fᵘṣûl*—*faṣl* 'section',	
tᵘḫût—*taḥt* 'bedstead'	*rᵘsûm*—*rasm* 'tax'	'chapter'; 'season';	
jᵘḫuš—*jaḥš* 'foal' (of an ass)[4]	*rᵘfûš*—*rafš* 'shovel'	'class' (schol.)	
jᵘsûr—*jisr* 'beam'; 'bridge'	*zᵘhûr*[3]—*zahr* 'flower'	*qᵘbûr*—*qabr* 'grave'	
šᵘrûš—*širš* 'root'	*qᵘdûr*—*qidrah* 'pot'		
šᵘrût—*šarṭ* 'condition'	*qᵘrûš*—*qirš* 'piastre'		
ṣᵘḫûn—*saḫn* 'plate'	*qᵘrûn*—*qarn* 'horn'		
ḍᵘlûʿ[5] *-dilʿ* 'rib'	*qᵘlûb*—*qalb* 'heart'		
ẓᵘrûf[6]—*ẓarf* 'saucer'; 'envelope'	*qᵘlûʿ*—*qalʿ* 'sail'		
	mᵘhûr—*muhr* 'colt'		
ʿᵘrûq—*ʿirq* 'vein'	*nᵘjûm*—*nijmah* 'star'		
(*c*) *tᵘlûl*—*tall* 'hill'	*ḫᵘdûd*—*ḫadd* 'cheek'	*fᵘnûn*—*fann* 'art'	
ḫᵘdûd—*ḫadd* 'boundary'; 'penalty'	*ʿᵘšûš*[7]—*ʿišš* 'nest'	*mᵘrûr -marr* 'spade'	
(*d*) *tᵘyûs*—*tês* 'he-goat'[8]	*bᵘyût*—*bêt* 'house'[9]	*ʿᵘyûb*—*ʿaib* 'fault', 'shame'	

When the initial consonant is a guttural, this form often becomes *faʿûl* (coll.):—

ʾaṣûl (for *ʾᵘṣûl*)—*ʾaṣl* 'origin' *ʿayûn*[10] (for *ʿᵘyûn*)—*ʿain* 'eye'

Form *fuʿûlah* or *fuʿûlah*; a variant (coll.) of *fuʿûl*:—

(*a*) *jᵘfûtah*—*jift* 'double-barrelled gun'	*ḫᵘlûdah*—*ḫuld* 'mole' (zool.)	*mᵘtûrah*—*mitr* 'metre'	
		nᵘsûrah -nisr 'vulture'; 'eagle'	
ṭᵘqûbah—*tuqb* 'hole'	*ṭᵘqûmah*—*ṭaqm* 'man's suit' (of clothes)	*nᵘmûrah*—*nimr* 'tiger'; 'leopard'	
ḫᵘtûmah—*ḫitm*[11] 'seal'	*fᵘrûdah*—*fard* 'revolver'		
sᵘbûʿah[12]—*sabʿ* 'lion'	*qᵘsûṭah*—*qisṭ* 'instalment'		
(*c*) *ʿᵘmûmah*—*ʿamm* 'uncle'			
(*e*) *dᵘyûrah*—*dêr* 'convent'	*sᵘyûrah*—*sair* 'strap'		

Form *faʿûl* or *fuʿûl* (coll.):—

(*a*) *ḫᵃmûr*—*ḫⁱmâr* 'donkey'	*ʿᵃbîd*—*ʿabd* 'slave'; 'negro'	*mᵃʿîz*—*maʿzah* 'she-goat'[8]

[1] Also *judud* or *jûdad* (Al.).

[2] In words beginning with *w*, that letter is often vocalised, as in *uḫûš* (Syr., vulg.) for *wᵘḫûš* from *waḥš* 'wild beast'; (see p. 12).

[3] Also *ʾazhâr*. [4] Also 'ass', as a term of reproach.

[5] Also *ʾaḍluʿ*. [6] Also *ʾaẓruf*. [7] Also *ʿišâš*.

[8] But *ʿanz* 'goats' (coll.).

[9] Notice *bêt äddîwân* (or *maqʿad*) 'sitting-room', *bêt äннôm* 'bed-room' and *bêt älmûnäh* 'store-room', 'larder'.

[10] Also *ʿêyûn* (Syr., vulg.). [11] Also *ḫatm*. [12] Also *sⁱbâʿ*.

Form *fu"âl*; only for words of the type *fâʿil*, namely, active participles of the I theme when used as substantives[1]:—

(*a*) *ḥukkâm—ḥâkim* 'judge' *rukkâb—râkib* 'passenger' *ṭullâb—ṭâlib* 'student'
ḥuddâm—ḥâdim 'servant' *surrâq—sârig* 'thief' *kuffâr—kâfir*[2] 'unbeliever'
ḥuṭṭâr—ḥâṭir 'passer by' *ḍubbâṭ—ḍâbiṭ* 'officer'
(*c*) *ḥujjâj—ḥâjj*[3] 'pilgrim'
(*d*) *sûwâḥ—sâyiḥ* 'tourist' *qûwâd—qâʿid* 'commander' *nûwâb—nâyib* 'representative'

Form *fawâʿil* or *fᵘwâʿil* (coll.); only from nouns of the form *fâʿil*, when denoting other than human agents:—

(*a*) *jᵃwâmiʿ—jâmiʿ* 'mosque'[4] *sᵃwâḥil—sâḥil* 'coast' *fᵃwâkih—fâkihah* 'fruit'
ḥᵃwâjib—ḥâjib 'eyebrow' *šᵃwârib—šârib* 'moustache' *qᵃwârib—qârib* 'rowing-boat'
ḥᵃwâṣil—ḥâṣil 'warehouse' *šᵃwâriʿ—šâriʿ* 'street' *qᵃwâlib—qâlib* 'mould'
ḥᵃwâfir—ḥâfir 'hoof' *fᵃwâḥiš—fâkihah* 'harlot' *mᵃwâniʿ—mâniʿ* 'hindrance'
ḥᵃwâtim—ḥâtim 'signet'
(*c*) *dᵃwâbb—dâbbah* 'beast of burden'
(*d*) *ḥᵃwâyij—ḥâjah* 'thing'
(*e*) *sᵃwâqī sâqiyah* 'stream' *ṣᵃwârī—ṣârī* 'mast'
šᵃwâṭī—šâṭī 'coast' *nᵃwâḥī—nâḥiyah* 'district'

Form *fawâʿil* or *fᵃwâʿil* (coll.); only from *fâʿûl*:—

(*a*) *ʿᵃwâmûd—ʿâmûd* 'pillar' *tᵃwâbût—tâbût* 'coffin' *zᵃwârîb—zârûb* 'lane'
bᵃwâlîj—bâlûj 'slipper' *dᵃwâlîb—dûlâb* 'wheel' *nᵃwâṭûr—nâṭûr* 'watchman' (in fields)
bᵃwârîd[5]*—bârûdah* 'gun'
(*c*) *dᵃwâlîl—dâlûl* 'guide'
(*d*) *dᵃwâwîn—dîwân* 'sofa'

Form *faʿâyil* or *fᵃʿâyil* (coll.); chiefly from *faʿîl* and *faʿûl*:—

(*a*) *jᵃdâyil—jᵃdîlah* 'plait' (of hair) *ṭᵃrâyiq—ṭᵃrîqah* 'system' *qᵃbâyil—qᵃbîlah* 'tribe'
jᵃzâyir—jᵃzîrah 'island' *ʿajâyib—ʿajîbah* 'miracle' *qᵃdâyim—qaddûm*[6] 'axe'
jᵃnâyiz—jᵃnâzah 'funeral service' *ʿajâyiz—ʿajûz* 'old woman' *qᵃrâyib—qᵃrîb* 'near'; 'relative' (by blood)
ṣᵃḥâyif—ṣᵃḥîfah 'sheet' (of paper); 'layer' *ʿᵃrâyis—ʿᵃrûs* 'bride' *mᵃtâyil—mᵃtîlah* 'lesson'
(*c*) *dᵃqâyiq—dᵃqîqah* 'minute' *fᵃtâyil—fᵃtîlah* 'wick'

Form *ʾafʿul* or *ifʿul* (vulg.) or *ʾufʿul* (vulg.):—

(*a*) *ʾaḍruʿ—ḍirâʿ* 'arm' *ʾašhur—šahr* 'month'[8] *ʾanfus—nafs* 'soul'
ʾarjul—rijl (class.)[7] 'foot' *ʾasṭur—saṭr* 'line' *ʾanhur—nahr* 'river'

[1] See p. 53. [2] Whence Engl. 'kaffir'. [3] See pp. 20 and 103.
[4] But *jâmiʿah* (plur.: *jᵃwâmiʿ*) 'university'. [5] Also *bârûdât* (vulg.).
[6] For *qᵃdûm* (class.). [7] Commonly *ʾijr* (coll.). [8] Also *šᵘhûr*.

Form *ʾáfʿiläh* or *ʾáfʿiläh* (coll.) and *ʾafiʿläh* (vulg.) or *ʾafʿläh* (vulg.); almost exclusively from *faʿâl*, *fiʿâl*, *fuʿâl* and *faʿîl*, when used of things:—

(*a*) *ʾajniḥah—jaⁿâḥ* 'wing' *ʾasliḥah—silâḥ* 'weapon' *ʾalsinah—lisân* 'tongue'
ʾaḥṣinah—liṣân 'horse' *ʾaṭʿimah—tʿâm* 'food' *ʾanṣibah—naⁿṣîb* 'share'
ʾarǧifah—raⁿǧîf 'loaf'
(*c*) *ʾaqdiyah—qaⁿḍâ*[1] 'district'
(*f*) *ʾadwiyah*[2]*—daⁿwâ* 'medicine'

Form *ʾafʿilâ* or *ʾafʿilâ* (coll.) or *ʾafʿlâ* (vulg.); only from words from geminate or defective roots of the form *faʿîl*:—

(*c*) *ʾaḥibbâ—ḥaⁿbîb* 'friend' *ʾašiddâ—šaⁿdîd* 'violent' *ʾaṭibbâ—ṭaⁿbîb* 'physician'
(*e*) *ʾardiyâ—rádī* 'bad' *ʾaǧniyâ—ǧánī* 'rich' *ʾanbiyâ—nábī* 'prophet'
(*f*) *ʾaqwiyâ—qáwī* 'strong' *ʾauliyâ—wálī* 'saint' (Musl.)

Form *ʾafʿâl*, often weakened to *ʾifʿâl* (vulg.), or, with aphaeresis of *hämzäh*, *fʿâl* (vulg.; Gal.); especially from *faʿl*, *fiʿl*, *fuʿl* and *faʿal*:—

(*a*) *ʾabdân—badan* 'trunk (of the body)' *ʾašḫâṣ—šaḫṣ* 'person' *ʾafrâs—faras* 'mare'
ʾaškâl—šikl 'sort' *ʾafkâr—fikr* 'opinion'
ʾatrâk—turk 'Turk' *ʾaṭrâf—ṭaraf* 'edge, extremity' *ʾafqâl—qufl* 'lock'
ʾajsâm—jism 'body' *ʾakbâš—kabš* 'ram'
ʾaḥjâr—ḥajar 'stone' *ʾaʿnâb—ʿinab* 'grapes' *ʾaktâf—kitf* 'shoulder'
ʾaḥmâl—ḥiml 'load' *ʾaʿnâq—ʿunq* 'neck' *ʾalǧâz—laǧz* 'riddle'
ʾaḫrâš—ḫirš 'forest' *ʾaǧṣân—ǧuṣn* 'bough' *ʾahrâm—haram* 'pyramid'
ʾaḫṭâr—ḫaṭar 'danger'
(*b*) *ʾâmâl—ʾamal* 'hope' *ʾauqât—waqt* 'time' *ʾaulâd*[3]*—walad* 'boy'
(*c*) *ʾaḥrâr—ḥurr* 'free', 'liberal' (polit.) *ʾasbâb—sabab* 'cause' *ʾasnân—sann* 'tooth'
(*d*) *ʾabwâb*[4]*—bâb* 'door' *ʾaryâḥ—rîḥ* 'wind' *ʾalwân—lôn* 'colour'
ʾajyâl—jîl 'century' *ʾasyâf—sêf* 'sword' *ʾamwâj—môj* 'wave'
ʾaḥwâl—ḥâl 'circumstance' *ʾakyâs—kîs* 'hand-bag' *ʾamwâs—mûs* 'razor'
ʾanwâr—nûr 'light'
(*f*) *ʾaiyâm*[5]*—yôm* 'day'

Form *ʾafâʿil* or *ʾafʿâʿil* (coll.):—

(*a*) *ʾaššâbîn—šibîn* 'godfather'; 'best man' *ʾaẓâfir—ẓifr* 'finger-nail'
(*e*) *ʾaǧânī—ǧinâyah* 'song'

Form *faʿlā* or *fuʿlā* (vulg.); only for adjectives of the form *faʿîl*:—

(*a*) *ʾasrā—ʾasîr* 'prisoner' *ḥarqā—ḥaⁿrîq* 'burnt' *qatlā—qaⁿtîl* 'murdered'

[1] Whence Engl. 'kaza'. [2] Also *ʾiduyäh* (Syr., vulg.).

[3] Also *ʾûlâd* (vulg.); with pronominal suffixes *ʾûlâdî* or *ʾulâdî* 'my children'; in the 3rd pers. masc. sing. *ʾuladtuh* or *ʾulattuh* (Pal., fell.) with insertion of the fem. *-t*; (see p. 14-8).

[4] Also *bwâb* (Gal.).

[5] Also *ʾîyâm* or *ʾiyâm* (vulg.), and *ʾaiyâmât* or *ʾîyâmât* or *ʾiyâmât* (vulg.).

Form *fa'alâ* or, with elision of *â*, *fa'al* (vulg.)[1]; only for words of the form *fâ'il*, when used as an adjective, and *fa'îl*:—

(*a*) *'umarâ—'amîr* 'prince' *sufarâ—safîr* 'ambassador' *fuḍalâ—fâḍil* 'capable'
ḥukamâ—ḥakîm 'physician' *fuqarâ—faqîr*[2] 'poor'
šuhadâ—šahîd 'witness' *kufalâ—kafîl* 'surety'
ḫuṭabâ—ḫaṭîb 'speaker', 'preacher' *'ulamâ*[3]*—'âlim* 'learned'
(*b*) *wukalâ—wakîl* 'agent'

Form *fa'âlā* or *fa'âlā* (coll.); chiefly for adjectives of the form *fa'lân* or *fi'lân*:—

(*a*) *šabâ'ā—ša'bân* 'satisfied' *kasâlā—kaslân* 'lazy' *naṣrânîy* 'Christian'

Form *fa'âlâ* or *fa'âlâ* (coll.); only for nouns from defective roots of the form *fa'îlah*:—

(*e*) *balâyâ—balîyah* 'misfortune' *'aṭâyâ—'aṭîyah* 'present'
ṣabâyâ—ṣabîyah 'lass' *hadâyâ—hadîyah* 'gift'

Form *fa'âlī* or *fa'âlī* (coll.); only for nouns from defective and irregular roots:—

(*e*) *da'âwī—da'wā* 'law-suit' *layâlī—lêlah* 'night'
karâsī—kursîy 'chair' *'ahâlī—'ahl* 'people'
(*f*) *'ayâdī*[4]*—'îd* 'hand'
(*g*) *'asâmī ism* 'name'

Form *fi'lân*, often confused with *fu'lân*; chiefly from words from hollow roots:—

(*a*) *ḥijlân—ḥajal* 'partridge' *ḫirfân—ḫarâf* 'lamb'
(*d*) *ṯîrân—ṯôr* 'ox' *ḫiṭân—ḫaiṭ* 'string' *ṣiṣân—ṣûṣ* (Syr.) 'chicken'[5]
jîrân—jâr 'neighbour' *siqân—sâq* 'leg'
ḥiṭân—ḥaiṭ 'wall' *šilân—šâl* 'shawl' *fîrân—fâr* 'mouse'
nîrân—nâr 'fire'
(*f*) *widyân—wâdī* 'ravine'

Form *fu'lân*, often confused with *fi'lân*; chiefly from *fâ'il* and *fa'îl*:—

(*a*) *ġudrân—ġadîr* 'pool', 'puddle' *fursân—fâris* 'horseman' *qumsân—qamîs* 'shirt'
ġulmân—ġullâm 'young man' *quḍbân—qaḍîb* 'twig', 'switch' *qumšâm*[6]*—qumâš* 'woollen stuff'
(*f*) *ṣubyân*[7]*—ṣabî* 'lad' *'umyân—'a'mā* 'blind'

[1] See p. 22. [2] Whence Engl. 'fakir'.
[3] Whence the Engl. 'ulema', the doctors of Islam.
[4] Also *'iyâdī* (Syr., vulg.); see p. 16.
[5] Or *zaġlûl* (Pal.). [6] Also *'aqmišûh*. [7] Also *ṣabaiyân* (Syr.).

(ii.) For quadriliteral roots.

Form *faʿâlil* or *fᵃʿâlil*; only from quadriliteral words in which the final syllable contains a short vowel:—

ʾajânib—ʾajnab 'foreigner' *ḫᵃnâdiq—ḫandaq* 'ditch' *mᵃsâṭir—miṣṭarah* 'ruler'
ʾᵃṣâbiʿ[1]*—ʾiṣbaʿ* 'finger'[2] *šᵘrâšiṭ—šaršuf* 'sheet' *mᵃšâʿil—miš'al* 'torch'
bᵃlâbil—bulbul 'nightingale' *qᵃnâṣil—qunṣul* 'consul' *mᵃṣâdiʿ—miṣdaʿ* 'temple (of head)'
ṯaʿâlib—ṯaʿlab 'fox' *mᵃḥâbir—maḥbarah* 'inkstand' *mᵃwâḍiʿ—môḍiʿ* 'place'
jᵃwâhir—jôhar 'jewel' *mᵃḫârim—maḫramah* 'handkerchief' *wᵃlâyim—walîmah* 'banquet'
ḫᵃrâmiš—ḫarmašah 'scratch' *mᵃrâkib—markab* 'ship'

Form *faʿâlilah* or *fᵃʿâlilah*[3] (coll.):—

ʾᵃsâqifah—ʾusquf 'bishop' *tᵃlâmiḍah*[5]*—tilmîḍ* 'pupil' *šᵃmâsimah—šammâs* 'deacon'
bᵃṭâriḳah—baṭrak 'patriarch' *ḫᵃwâriʿah—ḫûriy* 'priest' *fᵃwâqiʿah* from *fôqânîy* 'upper'
taḥâtiʿah from *taḥtânîy* 'lower' *sᵃmâsiʿah—sumsâr* 'broker' *mᵃlâyiḳah—mᵃlâk* 'angel'
tᵃrâjiʿmah—turjîmân[4] 'interpreter' *mᵃwâriʿah—mârûnîy* 'Maronite'

Form *faʿâlîl* or *fᵃʿâlîl*; only from quadriliteral words in which the final syllable contains a long vowel:—

bᵃsâtîn—bustân 'orchard' *sᵃlâsîs—salsîs* (Syr.)[6] *maʿârîf—maʿrûf* 'kindness'
bᵃnâdûq—bandûq 'bastard' 'sausage' *mᵃqâṣîd—maqṣûd* 'intention'
bᵃrânîṭ—burnaiṭah 'hat' *šᵃrâṭîṭ—šarṭûṭ* 'duster' *mᵃnâdîl—mandîl* 'veil'
bᵃnâdîr—bundêrah 'flag' *fᵃnâjîn—finjân* 'cup' *mᵘnâḫîr—minḫâr* 'nostril'
qᵃlâšîn—galšîn 'stocking' *tᵃnânîr—tannûrah* 'petticoat' *qᵃnâdîl—qandîl* 'lamp' *nᵃrâbîj—narbîj* 'hose', 'pipe'
mᵃṣârîf—maṣrûf 'expenses' *dᵃbâbîs—dabbûs* 'peg'; 'pin' *nᵘyâšîn—nîšân* 'order', 'decoration'
mᵃṭâlîb—maṭlûb 'request'

Finally, it should be remarked that a certain number of words is used almost exclusively in the plural:—

ʾᵃwâʿî 'things', 'personal belongings'; *ḫᵘdûm* 'clothes'; *fᵘlûs* (Pal., Syr.), *quṭaʿ*[7] (Pal., vulg.) and *mᵘṣârî* (Eg., Syr.) 'money'.

[1] Also *ʾᵃṣâbîʿ* or *ṣâbîʿ* or *ṣâbiʿ* (vulg.).

[2] The fingers are called: *bâhim* or *bᵘhâm* 'thumb'; *sâbbâbah* 'forefinger', *ʾiṣbaʿ ṭᵃwîl* or *wasṭânî* 'middle finger', *binṣir* or *ʾiṣbaʿ ṯânî* 'fourth finger' and *ḫanṣar* 'little finger'. Notice *ʾiṣbaʿ il'ijr* 'toe'.

[3] The short *i*, when the letters on either side are dissimilar, is commonly dropped (vulg.), as in *bᵃyârtah* (vulg.) for *bᵘyârtâh* 'people of Bêrût'.

[4] Whence the Engl. 'dragoman'. [5] Also *tᵃlâmîd* (coll.).

[6] Or *sarsîs* (Pal.); see p. 6.

[7] Literally: 'pieces' (from *qiṭʿah* 'piece').

Similarly the plural *ʿᵃwâfī* 'health!' is used in giving a greeting, although the answer is *allâh yaʿṭîk ilʿâfⁱyäh* (sing.) 'God give thee health!' (Syr. vill.).

§ 2. Irregular Plurals.

The following list gives the commonest words of which the plural is irregularly formed:—

ʾab 'father': *ʾᵃbâhât* or *ʾᵃbahât* (vulg.) or *ʾabhât* (Syr.); also *ʾᵃbâ*, used only of Christian priests;

ibn 'son': *ʾaulâd* (borrowed from *walad* 'boy')[1];

ʾaḫ 'brother': *ʾiḫwân*, *ʾiḫwât* or *ʾiḫwah*;

ʾuḫt 'sister': *ʾaḫwât* or *ḫᵃwât* or *ʾuḫwât* (vulg.);

ʾäfändîy 'Effendi': *ʾäfändîyah*[2] or *ʾäfändᵃwîyäh*;

ʾumm 'mother': *ummât*, *ʾummᵃhât* or *ʾummâhât*;

bint 'daughter': *bᵃnât* or *ibnât* (Syr.);

ḫᵃwâjah or *ḫᵃwâjâ* 'gentleman'; *ḫᵃwâjât*;

d̲ên or *d̲ênäh* 'ear': *d̲înîn* or *d̲ênât*;

sinah 'year': *sⁱnîn* or *sanawât*;

šî 'thing': *ʾäšyâ* (Pal.) or *ʾišyâ* (Syr.) and *ʾäšyât* (Pal., vulg.) or *ʾišyât* (Syr., vulg.)[3];

šêḫ 'old man', 'chief': *mᵃšâyiḫ*;

kâtûlîkîy 'Catholic': *kᵃwâtⁱläh* (with loss of *k*) or *kâtûlîk*;

marah 'woman': *nⁱsâ* or *niswân*;

mâiy or *mâiyäh* 'water': *mⁱyâh* or *mâiyât*;

ʾinsân 'man': *nâs*;

nabʿ or *nabaʿ* (coll.) 'spring': *ʾunbûʿah*[4].

The words *sâʿī* 'messenger', *qâḍī* 'judge'[5], and *wâlī* 'governor'[6] become *suʿâh*, *quḍâh* and *wulâh* respectively in the plural[7]. In the case of *z̲ât* 'self', *sᵃmâ* 'heaven' and *ṣalâh* 'prayer' the plurals *z̲ᵃwât*, *sᵃmâwât* and *ṣalawât* recover the weak consonant which is assimilated in the singular. The plural *šᵘwâm* from *šâmîy* 'Damascene' should also be noticed.

[1] The classical form of the plural occurs in the construct case *bᵘnī* 'sons of', which is used in the names of many tribes.

[2] See p. 149.

[3] Chiefly used in the phrase *kîf ʾäšyâtak?* 'how are things with you?' (vulg.).

[4] Also *yänbûʿ*; plur.: *yᵃnâbîʿ* (class.).

[5] Whence Engl. 'cadi'.

[6] Of a *wⁱlâyäh* 'vilayet'.

[7] Written سعاة, قضاة and ولاة respectively.

CHAPTER XIII. THE SYNTAX OF NOUNS AND ADJECTIVES.

§ 1. The Noun.

The case-endings, which are found in classical Arabic, have been almost entirely lost in the modern language, so that the case is known only from the context.

(i.) The nominative.

The subject of the sentence is usually placed first:—

issufrah ḥâḍ^{i}rah 'the table is ready' or 'is the table ready?;'

baṭṭâl yinzal min iljurḥ dämm 'the wound has stopped bleeding'[1].

If the subject precedes the verb, the latter usually agrees in gender and number with it:—

ilḥallâʾ ʾaṣṣ šaʿrî 'the barber cut my hair';

ilḥâd^{i}mäh ṣaffat issufrah l^{i}sabʿ ʾašḫâṣ 'the maid has laid the table for seven persons';

ilb^{a}nât farašŭ-ʾlf^{u}râš 'the girls have made the beds'.

But to place the verb before the subject is nearly as common:—

intaḥam iḍḍaif min ʾakl rummân 'the guest had indigestion from eating pomegranates'.

In the same way the dual takes the verb in the plural:—

ḫ^{a}wâti-ʾṯṯintên zârûnî 'my two sisters visited me'.

The construction whereby the verb, when it precedes the subject, stands in the third person singular masculine, whatever the gender and number of the subject, is still occasionally heard (class.):—

ṭauwilnă-ʾlbaḥrîyîn k^{a}ṯîr 'the sailors kept us waiting a long time';

ist^{a}ẓall innisrân b^{i}ʾaʾʾrab waʾʾt 'the woman sat down in the shade as soon as possible'.

There is, however, a tendency to put the verb in the 3rd pers. fem. sing., when the subject—whatever its gender—is plural (coll.):—

kull ilḥaiwânât ijit ʾilêh 'all the animals came to him'.

But broken plurals, which are really collective nouns, in correct Arabic always take the verb in the feminine singular:—

[1] Literally: 'blood has ceased to flow from the wound'.

ilmᵃrâkib daḫalit ilmînäh 'the ships entered the harbour';
ʾaḫbâr wiṣⁱlitnî min ʿâyiltî 'news reached me from my family';
halmᵃwâs mâ bitʾʾuṣṣ 'these razors do not cut'.

But this rule is now often disregarded, especially if the subject is a living agent (coll.):—

*iḍḍᵘyûf liʿibū fiʾlwara*ʾʾ 'the guests played cards';
ʾisnânî bⁱyûjaʿûnî 'my teeth ache'[1];
ʾakalŭʾlfᵃrârîj ušibʿū 'the chickens ate and were satisfied'.

The predicate agrees with the subject in gender and number:—

ittämrîn ṣåʿb 'the exercise is difficult';
rîḥat halwardäh jᵃmîläh 'the smell of this rose is nice';
iddärb wâsⁱʿah bilkⁱfâyäh 'the way is wide enough';
uʾʾʿudū ʿâʾʾⁱlîn 'keep quiet!'[2].

A peculiar idiom lies in the logical construction whereby the thing desired after *bädd* (Pal.) or *bidd* (Syr.) 'wish', to which is attached the pronominal suffix referring to the person who is the real subject of the sentence, stands in the nominative as predicate:—

bäddî ʿôḍah fiʾṭṭâbiʾʾ ittânî 'I want a room on the second floor'[3].

This construction may even be used of things:—

bidduh ḫams dᵃʾʾâyiʾʾ 'it 'll take five minutes'[4].

(ii.) The accusative.

The object, which is put in the accusative, generally follows the verb:—

jâb ilʿafš fôʾʾ 'he brought the luggage upstairs'.

Sometimes it precedes the verb for the sake of emphasis, in which case the verb should take a pronominal suffix referring back to it:—

šî mâ lᵃqînâ 'not a thing have we found';
halkⁱtâb ḫûḍuh maʿak 'this book, take it with you'.

[1] Literally: 'my teeth pain me'.
[2] Literally: 'sit down (and be) wise'; compare Fr. *soyez sages.*
[3] Literally: 'my wish (is) a room, *etc.*'
[4] Literally: 'its wish (is) five minutes'.

The idea of the verb is often strengthened by means of a cognate accusative:—

ḍârabtuh ḍärbah šᵃdîdäh 'I gave him a heavy blow'.

Many verbs, especially those of telling, teaching, filling, and making, take two accusatives; this construction is especially common with the II theme in its causative sense:—

ḫabbartuh kull šî 'I told him everything';
mîn ʾallamak ilʿarabîy? 'who taught you Arabic?';
warrânî kull ilmᵃnâẓir 'he showed me all the sights';
mälli-ʾl-ʾibrîʾ maiyäh 'fill the jar with water';
aʿmil lî bädläh ʾaḥsanʾᵘmâš 'make me a suit (of) the best material'.

The accusative is also frequently used to specify more exactly the preceding phrase or expression:—

ṯᵃlâṯät lîrât ʿain 'three pounds (in) cash';
ḫamsät ʾᵘrûš waraʾ 'five piastres (in) paper';
täzkarah darajah ṯânʲyäh 'a ticket (for) the second class';
izzämbîlên tîn 'the two baskets (of) figs'.

Consequently, it is used for the predicate after the verb:—

râḥ zälämäh[1] 'he went on foot';
matrûš wardîy 'painted pink'.

From this is derived its frequent use as an adverb, in which case the old termination for the accusative case is frequently retained[2]:—

wên tᵇbât ilʿâdäh? 'where do you spent the night usually?'[3].

The accusative is used, especially when a pronominal suffix, in certain cases in which the object, being indirect, would be put in the dative in English:—

ʾaʿṭînî ʾîdäk 'give me your hand';
ʾaʿṭîtuh lîrah wâḥʲdäh 'I gave him one pound'.

But, if the direct precedes the indirect object, the latter is introduced by the preposition *li* 'to':—

ʾaʿṭă-ʾlfᵘlûs lilḫâdʲmäh 'he gave the money to the maid'.

[1] The word *zälämäh* means primarily 'on foot', 'pedestrian' (masc. and fem.) and then colloquially 'fellow' (masc.).
[2] See p. 155. [3] Literally: 'the custom'.

Similarly, the indirect object after verbs of coming and arriving, especially if it is expressed by a pronominal suffix, is put in the accusative:—

ʾijânî jᵃwâbuh 'his answer has come to me';

lâ tiʾʾrabnîš 'don't come near me'.

ʾêmtă-ʾttᵃrân yûṣil ilmᵃḥaṭṭah? 'when will the train arrive at the station?'.

In Palestine, by an extension of this idiom, the pronominal suffixes, though properly expressing the direct object, may even be used after the same class of verbs for the ethic dative (fell.):—

ᵃjâk irrâjil ʿalmôqadăh 'the man went for you to the fireplace'.

The road by which a person goes stands in the accusative:—

râḥ ṭᵃrîʾʾuh 'he went his way';

mišît safar mîl 'I walked a mile'[1].

Duration of time also is expressed by the accusative:—

ǧibt muddăh ṭᵃwîlăh 'I was absent a long time';

mâ baʾʾdar ʾistanẓir ʾaktar 'I cannot wait any more';

mâ wiṣil kull ʿumruh fī-ʾlwaʾʾt 'never in his life he did arrive in time'.

Further, the accusative is used to express every kind of measure:—

mîzân ilḫᵃrârah nizil ḫams darajât 'the thermometer has fallen five degrees';

ilmablaǧ nâqiṣ ʿišrîn ʾʾirš 'the total is twenty piastres short'.

Finally it should be remarked that a verbal noun, to which a pronominal suffix is already attached, can take a direct accusative in addition to the suffix:—

zⁱyârᵃtî bêrût 'my visiting Beyrut'.

(iii.) The genitive.

The genitive is used primarily to denote possession and similar connections:—

ḫalʾʾ ilwalad 'the boy's throat';

ǧaṭă-ʾssufrah 'the table-cloth'.

[1] Literally: 'I walked a journey, a mile'.

The material of which a thing is made is placed in the genitive:—
maḥramät ḥ^{a}rîr 'a silk handkerchief';
"alam irr^{a}ṣâṣ 'the lead pencil'.

This is also expressed by two other constructions:—
(*a*) by means of the preposition *min* 'from, of':—
šarbäh min ḥ^{a}rîr fâtiḥ 'a scarf of light-coloured silk';
ḥ^{i}râm min ṣûf ǧâmi" 'a rug of dark-coloured wool'.
(*b*) by placing the word denoting the material in apposition to the object described[1]:—
il'âmûd[2] *irr^{u}ḫâm* 'the pillar (of) marble'.

The word *j^{a}mî'* 'all', like *kull* 'all', and *ba'ḍ* 'some'[3], is properly a substantive in the construct case, the dependent noun taking or not taking the article precisely as in English:—
j^{a}mî' il'aṣab 'all the nerve'; *j^{a}mî' il'a'ṣâb* 'all the nerves'.

Names of countries, towns, rivers and so on follow the generic name in the genitive:—
m^{a}dînät ḥaifâ 'the city of Haifâ';
nahr il'urdun 'the river Jordan'[4].

A similar construction is seen in such phrases as *kilmät ḥurrîyäh* 'the word of freedom' for 'the word "freedom"'.

Finally, all prepositions govern the genitive, although it is no longer recognizable through the loss of the case-endings:—
'int miṯl '^{a}ḫûk 'you are like your brother'.

(iv.) The vocative.

The vocative is introduced by the exclamatory particle *yâ, yâ* 'oh!':—
yâ walad jib-lî maiyäh suḫnäh 'boy, bring me hot water';
yâ sufrajî 'âwiz jadwal 'au"ât issafar 'waiter, I want the time-table'.

§ 2. The Adjective.

(i.) The simple adjective.

The adjective always follows the noun which it qualifies and agrees with it in gender and number:—
m^{u}dîr šâṭir 'a busy director';
mâk^{i}näh '^{a}jîbäh 'a wonderful machine';
fällâḥîn mujtah^{i}dîn 'industrious peasants'.

[1] See p. 143—144. [2] Also 'tent-pole'. [3] See Ch. II, § 9.
[4] Literally: 'the river of the Jordan'.

The reverse construction, in which the adjective precedes the noun, is exceptional (fell.):—

tâlī ʾʾ*amar* 'full moon'.

But broken plurals should take, as in classical Arabic, the adjective in the feminine singular:—

niswân ẓ^{a}*rîfäh* 'charming women';

*il*ʾʾ^{u}*rûn*[1] *ilwasṭā* 'the middle ages'.

But this rule is frequently neglected in modern Arabic (coll.):—

ǰ^{i}bâl wâṭ^{i}yât 'low mountains'; *ʾalwâḥ sûd* 'black slates';

*tujjâr ilm^{a}dînäh il*ʾ^{a}*râẓîl* 'the corrupt merchants of the town';

*ilfuwaṭ nâ*ʾʾ^{i}*ṣîn fûṭah wâḥ^{i}däh* 'the napkins are one napkin short'.

Many adjectives have broken plurals, which are of common gender but otherwise follow the same construction as the regular plural:—

ʾaulâd ṣ^{i}ǵâr or *ʾaulâd ṣ^{a}ǵîrah* 'small boys'.

All collective nouns take the adjective in the masculine singular, except *ḫail* 'cavalry' which requires it in the feminine singular or broken plural:—

baḥṣ k^{a}ṯîr 'many pebbles'; *naḥl q^{a}lîl* 'a few bees'.

If the object qualified is determined by the article 'or is a proper name, the adjective takes the article[2]:—

*ittârîḫ il*ʾʾ^{a}*dîm* 'ancient history'; *maṣr il*ʿ^{a}*tî*ʾʾ*ah* 'Old Cairo'.

This rule is only broken in a few common phrases and in certain proper names, though often neglected by the common people (vulg.)[2]:—

*sint iljâ*ʾ^{i}*yäh* 'next year'; *jins il*ʿ*âl* 'the best quality';

ʾʾ*uds išš^{a}*rîf* 'Jerusalem'; *ʿain ilḥamrā* 'the Red Spring'.

In many proper names, where a feminine adjective seems to agree with a masculine noun without the article, the governing noun is really in the construct case and a feminine word has to be supplied with the adjective:—

*wâdī-*ʾ*zzärqā* for *wâdī-*ʾ*lmaiyäh izzärqā* 'the Ravine of Blue Water'.

After numerals, even though the noun to be qualified stands in the accusative singular, the adjective stands in the plural[3]:—

*iṯna*ʿ*šâr ward bîḍ* 'twelve white roses'.

[1] From *qarn* 'horn'; 'generation'. Notice *qurnah* 'corner' (plur.: *qurain*).

[2] See Ch. II, § 3. [3] See Ch. XIV, § 1.

In the case of the words *kᵃṯîr* 'much', 'many' and *ʾᵃlîl* 'little', 'few', there is some latitude allowed in the choice of the singular or the plural:—

nâs kᵃṯîr or *nâs kiṯâr* 'many people';
nâs ʾᵃlîl or *nâs ʾilâl* 'few people'.

These adjectives may also precede the word qualified as singular nouns in the construct case:—

kᵃṯîr nâs 'many people'; *ʾᵃlîl nâs* 'a few people';
marrât kᵃṯîrah or *kᵃṯîr marrât* 'many times'.

When a noun is qualified by two or more adjectives, they must be connected by the conjunction *wa* 'and':—

iljurḥ[1] *ilmaftûḥ wilʾᵃlîm* 'the open, painful wound'.

Lastly, in its by no means uncommon to find adjectives, especially those of the form *faʿlân*, used as verbs and even governing subordinate clauses in dependence on them:—

ʾanä lissâ faṭrân 'I've just breakfasted';
ʾint fahmân šû biddî? 'are you understanding what I want?'.

(ii.) The elative.

The elative, unlike the simple adjective of the same form, is indeclinable[2]:—

rajjâl ʾaqwā 'a stronger man'; *šäjarât ʾaṭwal* 'taller trees'.

To serve as the superlative, the elative either precedes the substantive, in which case it is treated as a noun in the construct case and neither it nor the substantive take the definite article, or follows it, both words being then defined by the article:—

ʾaṭwal šäjarât or *iššäjarât il'aṭwal* 'the tallest trees';
ʾaqrab därb or *iddärb il'aqrab* 'the shortest way'.

To express the partitive genitive after the elative either the genitive or, more often, the preposition *fî* 'among' is used:—

ʾaḥmad[3] *ilḥimmarîn* 'the most praiseworthy of the donkey-drivers';
il'abrad[4] *fî-ʾlʿammâlîn* 'the dullest of the workmen'.

To strengthen the superlative the idiom *mâ yⁱkûn* 'whatever'[5] may be added:—

wên maṭraḥ ittäll il'aʿlā mâ yⁱkûn? 'where is the highest spot whatever of the hill?'.

[1] Or *jarḥ*. [2] See Ch. XI, § 8. [3] From *ḥᵘmûd* 'praiseworthy'.
[4] From *bᵃrûd* 'cold'; 'dull'. [5] Literally: 'what there is'.

Normally the elative can only be formed from adjectives of the simple, triliteral type; when it is desired to express the comparative or superlative of other adjectives, either (i.) the adjective, agreeing in gender and number with the thing qualified, is followed by *ʾakṯar* 'more', used adverbially, or (ii.) *ʾakṯar* 'greater', used as an adjective in the construct state, is followed by the corresponding substantive or verbal noun which expresses the quality signified by the adjective:—

zaʿlân ʾakṯar or *ʾakṯar zaʿl*[1] 'more angry';

ʿᵘwaisîyäh mâḍʾiyäh ʾakṯar 'a sharper pocket-knife'.

Occasionally in the common speech *kᵃṯîr* is used for *ʾakṯar* when followed by the object with which the subject is compared (vulg.):—

ʾaswad kᵃṯîr (for *ʾakṯar sᵃwâd*) *min ilḥibr* 'blacker than ink'.

For 'less' *ʾᵃqâll*, the elative of *qᵃlîl* 'little', is used with either of the same constructions:—

fᵘqîr ʾᵃqâll or *ʾᵃqâll faqr* 'less poor';

lᵃzîz ʾᵃqâll 'less enjoyable'; *ʾᵃqâll ʾimkân* 'less possible'[2];

kutub lᵃzîzîn ʾᵃqâll 'less enjoyable books'.

When there is no adjective and a noun takes its place, this periphrasis must be used:—

ʾakṯar bûr 'less fertile'[3].

The elative, when used for the superlative, can take the personal pronominal suffixes:—

ʾakṯarhum 'most of them'.

In comparisons the preposition *min* 'from' means 'than':—

ʾinti ʾaẓġar min sittik 'you (fem.) are smaller than your (fem.) mistress';

irrijjâl illᵃṭîf ʾakṯar min kull innâs 'the politest man in the world';

hû kᵃrîm ʾakṯar minʾᵃḫûh 'he is more generous than his brother';

hāḏă-ʾlʷᵘmâš rᵃḫîṣ ʾᵃʷâll min ilʾâḫir 'this stuff is less cheap than the other'.

When that with which the subject is compared is to be expressed by means of a subordinate clause, *mimmâ*[4] 'than what' is used:—

iṭṭᵃrîʷ ʾaṭwal mimmâ ḥabbêt 'the way was longer than I liked';

[1] Literally: 'more in anger'.
[2] Literally: 'less in possibility'.
[3] Literally: 'more in infertility'.
[4] For *min mâ*; (see p. 15).

ilba"ˀål ṭålab ˀakṯar mimmâ lâzim 'the greengrocer asked more than he should';

haiḏâ ˀa"ål ˀahammîyäh mimmâ bitiftikir 'this is less important than you think'.

issabalah ˀaʿẓam mimmâ ˀiġṭis fîhâ 'the current is too strong for me to dive into it'.

Otherwise, the sentence must be turned in such a way that a verbal noun can be used instead of a subordinate clause:—

iḏḏahâb fi-l"aṭr ˀašraʿ[1] *min iḏḏahâb ʿalā-l'a"dâm* 'it is quicker to go by train than on foot'[2].

Illogical constructions, due to the desire for brevity, occur exactly as in English:—

iṭṭå"s ˀaḥsan ilyôm min imbâriḥ 'the weather is better today than (it was) yesterday';

ilḥarîr ˀarḫaṣ fî bêrût min maṣr 'silk is cheaper in Beirut than (in) Cairo'.

The simple elative can serve also as a comparative adverb:—

ilḥiṣån yijrī ˀasraʿ min ilḥimâr 'the horse runs faster than the ass'.

Notice the phrases *bizziyâdäh* 'too'[3] and *bilkifâyäh* 'enough'[4], which are used after the simple adjective, and *min illâzim* 'too'[5], which follows the elative:—

hāḏă-ˀṣṣûf ḫafîf bizziyâdäh 'this wool is too light';

ḫikâyitak ṭawîläh bilkifâyäh 'your story is long enough';

ilmaṭbaḫ arṭab[6] *min illâzim* 'the kitchen is too damp'.

'The . . . the . . .' is expressed by *kullmâ . . . kullmâ . . .*:—

kullmă-ˀnnâs yitšaġġalū kullmâ yiksibū fulûs ˀa"ål 'the less people work, the less money they earn'.

In the case of 'the more . . . the more . . .' *ˀakṯar* is generally omitted:—

kullmâ ˀakalt kullmâ tismin 'the more you eat, the fatter you become'.

Finally, the use of the elative, especially of *il'aḥsan* '(it is) best', followed by a subordinate clause with or without the conjunction *ˀinn* 'that', should be noticed:—

[1] Elative of *saʿrîʿ* 'swift'.

[2] Literally: 'The going in the train (is) quicker than the going on the feet'.

[3] Literally: 'in excess'.

[4] Literally: 'in sufficiency'.

[5] Literally: 'than the necessary'.

[6] Elative of *riṭib* 'damp'.

il'aḥsan ʾinnak tâḫuḏ maʿak ḫaimäh 'it is best to take a tent with you'[1];

il'aufa"[2] *nirjaʿ lᵃwarā* 'we had better turn back'[3].

Occasionally also *ʾaḥsan la* with the pronominal suffix is used independently and is followed immediately by the imperative without any connecting particle (vulg.):—

ʾaḥsan lak ḫûḏ il"ᵃ*dâmîyäh* 'you had better take the footpath'[4].

§ 3. Titles.

The usual titles in addressing Christians are *ḫᵃwâjäh* or *ḫᵃwâjâ*[5] (Turk.) 'Mr.', and *sitt*[6] 'Mrs.', though the French *musyū* 'Monsieur' and *mᵃdâmäh* 'Madame' are frequently used by the educated classes:—

tᵃfaḍḍal istᵘrîḥ ḫᵃwâjâ fᵘlân 'please sit down, Mr. so and so';

bitrîdī baʿd ḫᵃlîb sittî? 'do you want some more milk, madam?'.

In speaking of persons who are absent, the definite article is prefixed to the title:—

baddî minnak tᵉʿarrifnî bilḫᵃwâjäh fᵘlân 'I want you to introduce me to Mr. so and so';

ʾêmtā lâ"*ait issitt fᵘlânäh ʿandak?* 'when did I meet Mrs. so and so at your house?'.

In polite language *ʾânᵉsäh* 'Miss' is frequently used with the same construction, but the French word *mädâmûsäl* 'Mademoiselle' is more often heard.

But for the sake of politeness, the words *jᵃnâb* 'excellency' or *ḥaḍrah* 'presence' are prefixed to the title or used alone with a pronominal suffix:—

bäddî ʾitkällim maʿ ḥaḍrat ilḫᵃwâjäh fᵘlân 'I want to speak with Mr. so and so'[7];

fên kân jᵃnâbäk imbâriḥ?[8] 'where were you yesterday?'.

These honorary titles are especially used in calling to a person to attract attention:—

yâ ḥaḍritkum 'Sir!'.

[1] Literally: 'the best (thing is) that you take a tent with you'.
[2] Elative of *wâfiq* 'suitable'.
[3] Literally: 'the preferable (thing is that) we turn back'.
[4] Literally: 'it is better for you—take the footpath'.
[5] See p. 168.
[6] A contraction from *saiyidät*; plur.: *sittât*.
[7] Literally: 'with the presence of the gentleman'.
[8] Literally: 'Where was thine excellency, &c.'?.

Occasionally both are combined for emphasis:—
yâ j^{a}nâb ḥaḍritkum 'Sir! Sir!'.

Without the name *m^{i}ʿallim* 'master' and *m^{i}ʿallimäh* 'mistress'[1] are frequently used by inferiors in addressing superiors, usually with the pronominal suffix (vulg.):—
yâ m^{i}ʿall^{i}mîy 'Sir!'; *yâ m^{i}ʿallimtîy* 'Madame!';
hal m^{i}ʿall^{i}mäk fĭ-ʾlbêt 'is your master at home?'.

The general title of a Christian clergyman is *ʾuds* 'holiness', corresponding to the English 'reverence'; but in ordinary conversation a priest receives the title of *ʾ^{a}bûnâ* 'our father' and a bishop that of *j^{a}nâb saiyidnă-ʾlʾusquf* or *ʾlmuṭrân* 'his lordship the bishop' or 'the archbishop'[2].

In speaking to Muslims the usual title is *saiyid*[3] followed by the name or with the pronominal suffix, and often preceded by *j^{a}nâb* or *ḥaḍrat*:—
šuft ḥaḍr^{a}täk fĭ-ʾlbüläd yâ saiy^{i}dî 'I saw you in the town, sir'.

In ordinary speech *saiyid* is generally contracted into *sîd*[4], especially in the phrase *yâ sîdî* 'yes, sir':—
sîdî fĭ-ʾlj^{i}nênäh 'my master's in the garden'.

But the titles most commonly used by Muslims are the Turkish words *ʾäfändî* 'effendi' which is commonly assumed by all Muslims, whatever their rank, and *bêk* or *bäk*[5] 'bey' and *bâšâ*[5] 'pasha', which are titles conferred by the government; all of them follow the proper name:—
b^{i}taʿrîf f^{u}lân ʾäfändî? 'do you know Effendi so and so?';
fên bêt j^{a}nâb f^{u}lân bâšâ? 'where is the house of his Excellency Pasha so and so?'.

The title *šêḫ* 'old man', 'chief'[6] is assumed by those who have passed through a Muslim university, *ḥâjj*[7] 'pilgrim' by those who have been to Mäkkäh, and *š^{a}rîf* 'noble' by descendants of the prophet Muḥammad. Less common appellatives are *s^{i}yâdtäk* 'thy lordship' for a judge, *dôlätkum* 'your ex-

[1] See p. 61.
[2] Literally: 'the excellency of our lord the bishop' or 'archbishop'.
[3] The word *saiyid* properly connotes a descendant of the prophet Muḥammad; but *saiyidnâ* 'our lord' is generally prefixed of the names of Muslim saints.
[4] Plur.: *s^{i}yâd.* [5] See p. 154.
[6] The native nobility of Syria (Leb.) bear the titles of *ʾ^{a}mîr* or *mîr* (vulg.) 'prince' and *šêḫ* 'chief'. [7] See p. 20.

cellency' or *ʿuẓmätkum* 'your honour' or *sᵃʿâdätkum* 'your grace' for a pasha, and *ǵibṭatkum* 'your beatitude' for a patriarch.

CHAPTER XIV. THE NUMERALS.

§ 1. The Cardinal Numbers.

The numeral *wâḥid* 'one' is an adjective and is declined as such:—

Masc.: *wâḥid* (Syr.) or *wâḥad* (Pal.) and *wáḥad* (Pal., vulg.);
Fem.: *wâḥⁱdäh* or *wâḥdäh* (Syr.) or *wâḥᵃdäh* (Pal.) and *wáḥadäh* (Pal., vulg.) or *wiḥdäh* (Pal., fell.).

It follows the noun which it qualifies and agrees with it in gender:—

ḥass wâḥid 'one lettuce'; *yômîyäh wâḥⁱdäh* 'one daily paper'.

Constructions like *wâḥid zälämäh* 'one man' (vulg.) should be avoided.

Words which, though plural in form, are singular in meaning, are treated as singular:—

ʿimil labḥât (or *labḥah*) *wâḥⁱdäh bârⁱdäh* 'he applied one cold poultice'.

In an indefinite sense *ḥádā* is generally employed; but *wâḥid* may also be used indefinitely, as in *ilwâḥid* 'one' and *kull wâḥid* 'everyone'[1].

When the sense is clear, the numeral 'one' may be omitted:—

hâurîn mᵘdauwar mᵘḥîṭhâ mitr urubʿ 'a round mortar a metre and a quarter in circumference'[2].

There is a peculiar use of *wâḥid*, which occurs especially in connection with *käm* or *aküm* 'how many?', in which it denotes a single one or piece (fell.); in this idiom *käm* or *aküm waḥad* takes the verb in the plural:—

aküm waḥad simʿŭ-ʾrraʿd? 'how many heard the thunder?';
käm waḥad bitrîd?—ʾanä ʿâwiz sittîn waḥad 'how many ones do you want?—I want sixty pieces';
käm wardäh ʿandak?—ʾarbᵃʿîn wâḥadah 'how many roses have you?—(I have) forty of them'.

[1] See pp. 40—41. [2] Literally: 'its circumference a metre and a quarter'.

In this idiom the feminine plural *wâḥ^{i}dât* 'ones' is also often used (Pal., vulg.).

The noun *waḥd* or *wiḥd* (Pal., fell. and Syr.) 'unity' is used adverbially with the pronominal suffixes to mean 'alone', as in *waḥduh* or *wiḥduh* 'by himself', and *waḥd^{i}hâ* or *wiḥd^{i}hâ, wiḥ^{i}dhâ* 'by herself', and so on.

There are also various other means of expressing 'one' by means of nouns, especially by means of *färd* (Syr.) or *färdäh* (Pal.) 'singleness':—

färd šikl 'one kind'; *färdit jäzmah* 'one boot'.

Other words so used are *ḥabbah* 'grain', *râs* 'head', *zirr* 'bud' (of a plant)[1], *ʿarnûs*[2] 'spike' (of corn) and *qassah* 'bit' (of straw):—

ḥabbit karaz 'one cherry'; *"ašŝat wara"* 'a (single) piece of paper';

ṯalṯ ʾizrâr ʾʾ^{u}runful 'three cloves';

ʿišrîn râs ġanam 'twenty head of sheep'.

A less common word is *kûz,* as in *kûz b^{i}zillah* 'a single pea'.

The numeral *ṯ^{i}nên* or *iṯnên* (masc.) and *ṯintên* (fem.) 'two' follows the word qualified, which stands in the plural (not in the dual) and with which it agrees in gender:—

ilkʿâʿân iliṯnên 'the two elbows'; *s^{i}nâbil*[3] *ṯintên* 'two ears of corn'.

The placing of this numeral before the thing numbered, as in *ṯintên baiḍât* 'two eggs', is peculiar to the *fällâḥîn.*

In ordinary speech the feminine is usually displaced by the masculine:—

ʾiḫwâtĭ-ʾṯṯ^{i}nên (coll.) for *ʾṯṯintên* 'my two sisters'.

The feminine plural *ṯ^{i}nênât* is used as a noun meaning 'both' with the pronominal suffixes (vulg.):—

imšū ṯ^{i}nênâtkun (for *iṯnênkun*) 'be gone, both of you!';

ṯ^{i}nênâthum (for *iṯnênhum*) *baǰaḍŭ-ʾšš^{i}râkäh*[4] *fî ʾâḫir iddarajah* 'both of them hated society to the utmost degree'.

[1] Also 'button' and 'stud'. [2] Or *ʾʾarnûs.* [3] Sing.: *sunbulâh.*

[4] The difference between *širâkäh* 'company', 'society' and *šarikäh* '(commercial) company' should be observed.

The numerals from 3 to 10 take the following forms:—

	Masc.	Fem.
3.	*t̲ᵃlât̲* or *t̲ᵃlât̲* (Pal., vulg.)	*t̲ᵃlât̲äh*
	t̲ält̲ or *t̲älät̲* (Pal., fell.)	*t̲ältäh* (Pal., fell.)
4.	*ʾarbaʿ*	*ʾarbaʿah*
5.	*ḫams*	*ḫamsäh*
6.	*sitt*	*sittäh*
7.	*sabʿ*	*sabʿah*
8.	*t̲ᵃmâniy* or *t̲ᵃmân* (Pal.) / *t̲ämän* (Pal., fell.)	*t̲ᵃmânʲyäh*
9.	*tisʿ*	*tisʿah*
10.	*ʿášar*	*ʿašarah* or *ʿašrah*

The construct case is in all cases regularly formed; but either *ášrat* (*ʿáširt*) or *ʿášart* occurs as the construct case of *ʿašrah* 'ten' (fem.).

These numerals stand in the construct case, followed by the thing number in the genitive plural; the masculine forms are used before nouns beginning with a consonant and the feminine before those beginning with an *ʾälif*:—

t̲ᵃlât̲ saʾʾʾâṭât 'three door-handles'; *ʿašrat ʾaṣḥâb* 'ten friends'; *ḫʾzânäh lilkutub bʲsitt ṭabaʾʾât* 'a book-case with six shelves'; *ilʾʾaryah bʲtibʿid min hôn t̲ᵃmân mʲyâl* 'the village is eight miles distant from here'.

Thus the feminine ending *-at* is almost always dropped, except before plurals of the type *ʾufʿul* and *ʾafʿâl* (*ʾifʿâl*):—

ḫams rʲjâl or *ḫamsät ʾirjâl* 'five men';

t̲ᵃlât̲ ilbᵃnât wᵃʾarbaʿ ʾôlâd, ḫams inniswân wʲsitt rʲjâl 'the three girls and four boys, the five women and six men'.

If the object numbered is determined by the definite article, the numeral, which follows, also takes the article and is then put in the feminine singular:—

ilfᵃlâyik it̲t̲ᵃlât̲äh 'the three boats'; *ilʿujjât ilʾarbaʿah* 'the four pancakes'.

Less correctly the numeral takes the article, and the thing numbered, which follows it, is undetermined (Pal., vulg.):—

ilʾarbaʿ rabṭât ṭᵃwîlât wit̲t̲ᵃlât qabbât 'the four neck-ties and the three collars'.

When the numeral without the article follows a pronoun, it is the predicate:—

näḥnă-ʾtt⁽ⁱ⁾nên 'we two', but *naḥnâ t⁽ⁱ⁾nên* 'we (are) two';
hāḏôl il-ʾarbaʿah 'these four', but *hinnî t⁽ᵃ⁾lâṯäh* 'they (are) three'.

But, in excepting a smaller from a larger number, the article must be used:—

ʾintŭ-l-ʾarbaʿah bên il-ʾôlâd ittisʿah 'you four among the nine boys'.

These numerals can also be constructed with the pronominal suffixes used in a partitive sense:—

t⁽ᵃ⁾lâṯkun 'three of you', 'you three'.

The use of the preposition *min* 'of', as in *minkun t⁽ᵃ⁾lâṯäh* 'three of you' is more emphatically partitive.

The numbers from 11 to 19 are formed by compounding the units with *ʿašar* 'ten', in a longer and a shorter form:—

11. *ḥadáʿšar* or *ḥ⁽ⁱ⁾dáʿšar* or *iḥdáʿšar* and *ḥadáʿš* or *ḥ⁽ⁱ⁾dáʿš* or *iḥdáʿš*;
12. *ṯ⁽ⁱ⁾náʿšar* or *iṯnáʿšar* and *ṯ⁽ⁱ⁾náʿš* or *iṯnáʿš*;
13. *ṯ⁽ᵃ⁾lâṯṯáʿšar* and *ṯ⁽ᵃ⁾lâṯṯáʿš*;
14. *ʾarb⁽ᵃ⁾táʿšar* and *ʾarb⁽ᵃ⁾táʿš*;
15. *ḫamstáʿšar* and *ḫamstáʿš*;
16. *sittáʿšar* and *sittáʿš*;
17. *sabʿ⁽ᵃ⁾táʿšar* and *sabʿ⁽ᵃ⁾táʿš*;
18. *ṯ⁽ᵃ⁾mântáʿšar* and *ṯ⁽ᵃ⁾mântáʿš*;
19. *tisʿ⁽ᵃ⁾táʿšar* and *tisʿ⁽ᵃ⁾táʿš*.

The following variations occur in the different dialects: (1) The guttural *ʿain* of *ʿašar* is replaced by *ʾälif* of prolongation throughout these numerals, as in *ḥ⁽ᵃ⁾dâšar* or *ḥadâš*, *ṯläṯâšar* or *ṯläṯâš*, and so on (Dam.). (2) The *ṯ* preceding *ʿašar* is sometimes changed into *ṭ*, as in *ʾarbaʿṭaʿšar* or *ʾarbaʿṭaʿš* and so on (Pal., fell.); in this case *ṯ⁽ᵃ⁾lâṯṭaʿšar* and *ṯ⁽ᵃ⁾lâṯṭaʿš* become *ṯalaṭáʿšar* and *ṯalaṭáʿš* respectively (Pal., fell.). (3) The *ʿain* of *ʿašar* often retains its proper place before the vowel *a*, so that *ḥadáʿšar* and *ḥadáʿš* are pronounced *ḥadʿášar* and *ḥadʿáš* respectively, and so on (Pal.). (4) In the numerals for 14, 17 and 19 the *ʿain* of the unit may be dropped, giving *ʾarbatáʿš(ar)*, *sabatáʿš(ar)* and *tisataʿš(ar)* respectively (Pal., vill.). (5) Only the shortened form is in use in the dialect of Aleppo, and that both independently and in annexion.

Of these numerals the long form in *-šar* is used before substantives, which stand in the singular, while the short form in *-š* stands absolutely:—

ḥadaʿšar nafar 'eleven persons'; *sittaʿšar masnaʿ* 'sixteen cisterns';

ḫamstaʿšar sinäh 'fifteen years'; *issinäh ḫamstaʿš* 'the year fifteen';

"addêš ʿandak?—t̲ʿalât̲taʿš 'how many have you?—Thirteen';

käm nafar kânū hônîk?—t̲ʿmânṭaʿš 'how many persons were there?—Eighteen';

issitt bʿtiskun fî nûmrû ḥadaʿš 'the lady lives at No. 11'.

For *t̲ʿnaʿšar* 'twelve' *dizzînäh* or *dizzênäh* (Fr.) or *dúzzinäh* (It.) 'dozen' are not infrequently employed.

The numerals from 30 to 90 are the plurals of the corresponding units; the plural of *ʿašar* 'ten' serves for 20:—

20. *ʿašrîn* (Pal.) or *ʿišrîn* (Pal.; Syr.) or *ʿîšrîn* (Syr.);

30. *t̲ʿlât̲în* (Syr.; Pal., fell.) or *t̲alät̲în* (Pal., coll.) or *t̲ʿlät̲în* (Pal., vulg.);

40. *ʾarbaʿîn*; 50. *ḫamsîn*; 60. *sittîn*; 70. *sabʿîn*;

80. *t̲ʿmânîn* (Syr.; Pal., fell.) or *t̲ämänîn* (Pal.); 90. *tisʿîn*.

In compound numbers the unit comes first, the higher numeral being connected with it by the conjunction *wa, wi* or *u* 'and':—

wâḥid wʿišrîn 'twenty-one'; *it̲nên wat̲ʿlât̲în* 'thirty-two';

ḫamsäh waḫamsîn 'fifty-five'; *t̲ʿlât̲äh utisʿîn* 'ninety-three'.

The following are the forms denoting the hundreds:—

100. *mîyäh* or *mâyäh* (Syr., vulg.); constr. c.: *mîyät* or *mît* (coll.);

200. *mîtên* or *mitên* (coll.);

300. *t̲ʿlât̲miyäh* (Syr.; Pal.) or *t̲ʿlät̲mîyäh* (Pal., coll.) or *t̲ält̲miyäh* (Pal., fell.);

400. *ʾarbʿʿmîyih* (Syr.) or *ʾárbaʿmiyäh* (Pal.);

500. *ḫamsmîyih* (Syr.) or *ḫámsmiyäh* (Pal.);

600. *sittmîyih* (Syr.) or *sáttmiyäh* (Pal.);

700. *sabʿmîyih* (Syr.) or *sábʿʿmiyäh* (Pal.);

800. *t̲ʿmänmîyih* (Syr.) or *t̲ämänmiyäh* (Pal.) or *t̲amanmiyäh* (Pal., fell.);

900. *tisʿmîyih* (Syr.) or *tísʿʿmiyäh* (Pal.).

In compound numbers the higher precedes the lower numeral, which is attached to it by means of the conjunction *wa, wi* or *u* 'and':—

mîyäh uwâḥid 'a hundred and one'; *mîyäh wiṯnên* 'a hundred and two';

mîyäh wᵃʾarbaʿ wᵉʿišrîn 'a hundred and twenty-four'.

When the hundreds are followed by only one or two, the numeral 'one' may be omitted and 'two' may be expressed by the dual (coll.):—

mîyäh ukûsâ 'a hundred and (one) vegetable marrows';

ḫamsmîyäh umiṯrain 'five hundred and two metres'.

The constr. c. *mît* is preferred immediately before substantives, but otherwise *mîyäh* is employed:—

sittmît mᵘbaššîr 'six hundred missionaries';

sittmîyäh umᵘfättiš 'six hundred and one inspectors'.

The following are examples of the remaining numbers:—

1,000. *ʾalf*[1]; 2,000. *ʾalfên*;

3,000. *ṯᵃläṯṯâlâf* (Syr.), *ṯlâṯälâf* (Dam.), *ṯläṯlälâf* (Pal.) or *ṯältälâf* (Pal., fell.);

4,000. *ʾarbaʿtâlâf* (Syr.) or *ʾarbaʿtälâf* (Pal.; Dam.);

10.000. *ʿášartalf*; 11,000. *iḥdaʿšar ʾalf*; 12,000. *ṯnaʿšar ʾalf*;

20,000. *ʿasrîn ʾalf* (Pal.) or *ʿišrîn ʾalf* (Syr.);

100,000. *mît ʾalf* or *karrah* (Syr.);

200,000. *mîtên ʾalf* or *karrtên* (Syr.);

1,000,000. *malyûn* (Syr.), *mälyûn* or *mälyôn* (Pal.)[2];

2,000,000. *malyûnên*; 3,000,000. *ṯᵃlâṯ mᵃlâyîn*.

All numerals from 20 onwards precede the thing numbered, which always stands in the singular:—

ʿišrîn midfaʿ 'twenty guns'; *ʾalf širbîn* 'a thousand yews'.

In compound numbers up to 100 the lower numeral precedes the higher, the whole being regarded as an indeclinable word, and the thing number follows in the singular:—

wâḥid uṯᵃlâtîn farrûj 'thirty-one chickens';

ṯᵃmânîy wᵃḫamsîn mîl 'fifty-eight miles'.

The hundreds and thousands, however, precede all other numbers, and the object numbered follows the construction required by the last numeral:—

mîtên usabʿat mᵃkâtîb '207 letters';

mîyäh wᵃʾarbaʿah wᵉsittîn wajh '164 pages';

ʾalfên waṯᵃmânmiyäh wᵃsabaʿtaʿšar ruzmäh '2817 parcels'.

[1] Plur.: *ʾâlâf* '(so many) thousands' and *ʾᵘlûf* '(indefinite) thousands'.

[2] Plur.: *mᵃlâyîn*.

The connecting particle 'or' is frequently omitted (coll.):—
yôm t̲ⁱnên t̲ᵘlât̲ah 'one, two (or) three days';
ʿiršên t̲ᵘlâtah 'two (or) three piastres';
t̲ᵃlât̲ ʾarbaʿat sⁱnîn 'three (or) four years'.

To express an inexact number *taqrîbᵃⁿ* 'about' or *taḫmîn* 'approximately' are used adverbially; otherwise the construct case of *ḥᵢkâyah* 'story' or *ḥarakah* 'movement' may be placed before the number:—
ḥᵢkâyit ʿašrat ʾaiyâm 'about ten days'[1];
ḥarakit ʿašrah ʾitaʿ 'about ten pieces'[1].

To express an indefinite number the construct case of *ʿiddah* 'a number' or *jᵃmâʿah* 'a lot' may be used, followed by the noun in the plural:—
ʿiddat fᵃtâyit[2] *min ilḫubz ilmᵢḥammaṣ* 'a lot of crumbs from the toast'.

The word 'odd'[3] is translated by *ukᵘsûr* 'and fractions' (from *käsr* 'fraction'):—
mîtên wᵃḫamsîn ukᵘsûr 'two hundred and fifty odd'.

In commerce *ʿiddäh* 'number' is generally inserted between the numeral and the thing numbered, which stands in the singular:—
kîs ʿiddah t̲ämânîn 'sacks—eighty'.

To indicate distribution the cardinal number is repeated, sometimes in the adverbial accusative:—
wâḥidᵃⁿ wâḥidᵃⁿ or *fardᵃⁿ fardᵃⁿ* 'one by one';
daḫal innâs it̲nên it̲nên 'the people went in two by two'.
This construction is then extended to nouns so used:—
nuqṭah nuqṭah 'drop by drop'; *šᵘwaiyäh šᵘwaiyäh* 'little by little'.
But the conjunction *wa* 'and' may be inserted:—
t̲ᵃlât̲äh t̲ᵃlât̲äh or *t̲ᵃlât̲äh utᵃlât̲äh* 'three by three'.

The ciphers, which are known as *irᵘqûm ilhindîyäh* 'Indian figures'[4] have the following forms:—

٠	١	٢	٣	٤ or ٤	٥	٦	٧	٨	٩
0	1	2	3	4	5	6	7	8	9

[1] Compare the English idiom 'a matter of ten days' or 'of ten pieces'.
[2] Sing.: *fᵘtât*.
[3] But *fard* 'one', 'single' denotes 'odd' in the sense of 'one (of a pair)', as in *fard bantuflah* 'an odd slipper' and also in *fard ujôz* 'odd and even'.
[4] The so-called "Arabic" numerals are derived from these figures.

They are written from left to right:—

١٠٧ = 407; ١٨٢٠ = 1820; ٦٥٣٩ = 6539.

The letters of the alphabet, written from right to left, are sometimes used as numerals, with the following values:—

ا = 1	د = 4	ض = 800	ك = 20
ب = 2	ذ = 700	ط = 9	ل = 30
ت = 400	ر = 200	ظ = 900	م = 40
ث = 500	ز = 7	ع = 70	ن = 50
ج = 3	س = 60	غ = 1,000	ه = 5
ح = 8	ش = 300	ف = 80	و = 6
خ = 600	ص = 90	ق = 100	ى = 10

§ 2. The Ordinal Numbers.

The ordinals up to 10, except *'awwal* 'first', are adjectives of the type (m.) *fâ'il*, (f.) *fâ'ilah* or *fâ'lah* (vulg.), in which the vowel *â* is pronounced *â* in 4, 5 and 10 and *â* or *ê* in 2, 3, 6, 7, 8 and 9 according to the nature of the preceding consonant (Pal., Syr.) or lastly *ê* in every case (Al.):—

	Masc.	Fem.
1.	*'awwal* or *'auwil* (Syr., coll.) / *'awwalânî* (Pal., vulg.) or *'aulânî* (Syr.) or *'ûlânî* (Syr., vulg.)	*'ûlā* or *'ôlā* (vulg.) / *'awwalî* (vulg.) or *'awwalâh* (Pal., fell.) / *'awwalânîyah* (Pal., vulg.) or *'aulânîyah* (Syr.) or *'ûlânîyah* (Syr., vulg.)
2.	*tânîy*	*tânîyah*
3. *tâliṯ*	4. *râbi'*	5. *ḫâmis* 6. *sâdis*
7. *sâbi'*	8. *tâmin*	9. *tâsi'* 10. *'âšir*

The feminine *tânîyah* 'second' is generally avoided by the uneducated, its placed being taken by the masculine *tânîy*, as in *marrah tânîy* (vulg.) for *tânîyah* 'a second time'. Locally, Muslims pronounce ث as *s* in *sânîy* 'second', *sâliṯ* 'third' and *sâmin* 'eighth' (Gal.)[1]; otherwise it is usually pronounced as ت in the numerals.

To these must be added *il'âḫir* (m.), *il'âḫirah* (f.), or more rarely *il'aḫîr* (m.), *il'aḫîrah* (f.) 'the last'[2].

The syntax of the ordinals is properly identical with that of the adjectives[3]:—

[1] See p. 4. [2] Also *illâḫir* (fell.); see pp. 42—43. [3] See Ch. XIII, § 2.

iššâriʿ itṯâliṯ 'the third street'; *Mᵘrâd irrâbiʿ* 'Murad the fourth';

sint ilḥarb ilḥâmⁱsäh 'the fifth year of the war';

"ᵃmîṣi-ʾttaḷtâni-ʾttâniy 'my second vest'[1].

The omission of the article with the substantive, as in *marrat irrâbⁱʿah* 'the fourth time', is to be avoided (vulg.).

More commonly, however, the ordinal precedes the object numbered in the construct case, in the masculine gender; the substantive may or may not then take the definite article, as the speaker likes (coll.):—

ʾauwal sinäh 'the first year'; *ṯâniy lêläh* 'the second night';

fî ʾauwal furṣah 'at the first opportunity';

fî ʾâḫir iddarajah 'to the uttermost degree';

kull ṯâniy ruʾʿah 'every other label'.

Both *ṯâniy* and *ʾâḫir* are used to mean 'another':—

faṣṣil lî bädläh ṯânⁱyäh or *ʾâḫⁱrah miṯl izzäy iddârij* 'cut me another suit in the usual style';

issitrah il'âḫⁱrah or *itṯânⁱyäh mâ bⁱtilbuʾ lî* 'the other coat does not suit me'.

The word *ʾâḫir* is also treated as a noun meaning 'end':—

fî ʾâḫir ilfaṣl 'at the end of the season'[2].

The use of the ordinals in the phrases *ilbâb ittâniy* 'next door', *ilbêt itṯâliṯ* 'next door but one', and so on, should be observed.

The ordinals, like the cardinals, can be constructed with the pronominal suffixes:—

ʾauwalkum 'the first of you'; *ṯânîhum* 'the second of them'.

The cardinals with the definite article, following the noun qualified, serve for the remaining ordinals:—

issaṭr ilʿišrîn 'the twentieth line';

ilfaṣl ittⁱnaʿšar wilbâb[3] *ittᵃmântaʿšar* 'the twelfth section and the eighteenth chapter'.

In place of *iliḥdaʿšar* 'the eleventh', *ittinâʿšar* 'the twelfth', and so on, there is sometimes heard *ilḥâdiy ʿašar* (m.) and

[1] Literally: 'my under-shirt the third'.

[2] Notice the difference between *faṣl* (pl.: *fᵘṣûl*) 'season' of the year and *mausim* (pl.: *mᵃwâsim*) 'season' in society.

[3] Plur.: *bîbân* 'chapters'.

ilḥâdiyäh ʿašar (f.), *iṯṯâniy ʿašar* (m.) and *iṯṯânʾyäh ʿašar* (f.), and so on (class.).

In compound ordinals the unit, which agrees in gender with the thing numbered, precedes the higher number:—

iṣṣûrah issâdisäh wiṯṯalâṯîn 'the thirty-sixth section (of the Qurân)'.

But *wâḥid* or less often *ḥâdiy* (Pal., class.), which sometimes dispenses with the article (Pal.), replaces *ʾawwal* in compound ordinals:—

ilbauwâbah ilwâḥidäh or *ilḥâdiyäh wilḫamsîn* 'the fifty-first gate'.

More often, also, the unit is expressed by a cardinal rather than the proper ordinal in compound numbers (coll.):—

iddäftar issabʿ (for *issâbiʿ*) *wilʾarbaʿîn* 'the forty-seventh note-book'.

The article is sometimes omitted with the higher numerals when joined to a preceding unit by the conjunction *wa* 'and' (vulg.).

§ 3. The Numeral Adverbs.

Numeral adverbs are formed by adding the old termination of the determinate accusative, *-an* or *-â*[1], to the ordinals from 1 to 10:—

ʾawwalan 'in the first place'; *ḫâmisan* 'fifthly'.

From 11 to 19 the adverbs are formed by prefixing the definitive article to the ordinals, which are then treated as adverbial accusatives:—

ilḥâdiy ʿašar 'in the eleventh place'; *iṯṯâniy ʿašar* 'in the twelfth place'.

The remaining numeral adverbs are similarly constructed:—

issâbiʿ wiṯṯalâṯîn 'in the thirtieth-seventh place'.

§ 4. Fractions.

The fractions from 1 to 10 are derived from the cardinal numbers and are of the form *fuʿl* or *fiʿl* (vulg.):—

ṯulṯ 'a third'; *rubʿ* 'a quarter'; *ḫums* 'a fifth'; *suds* 'a sixth'; *subʿ* 'a seventh'; *ṯumn* 'an eighth'; *tusʿ* 'a ninth'; *ʿušr* 'a tenth'.

[1] See p. 155.

To these must be added *nuṣf* (class.; Pal., fell.) or, more generally, *nuṣṣ* (coll.) or *niṣṣ* (vulg.) 'half'[1]. The following signs are employed to denote the commonest fractions:—

$$\backsim = {}^1/_4; \quad < = {}^1/_2; \quad \leq = {}^3/_4.$$

The dual is in regular use with these fractions:—

ḫumsên 'two fifths'; *subʿain* 'two sevenths'.

The plural is of the type *ʾifʿâl*, usually shortened to *fiʿâl* (coll.), except in the case of *ʿušr*, of which the plural is *ʾaʿšâr* 'tenths':—

ṯalâṯät ʾiḫmâs 'three fifths'; *ḫamsat ʾiṯmân* 'five eighths'.

These fractions can be followed by a noun in the genitive case:—

sufrah mᵘrabbaʿah ṭûlhâ mitr unuṣṣ wᵘʿarḍhâ ṯalâṯät ʾirbâʿ ilmitr 'a square table one and a half metres long by three-quarters of a metre broad'.

In the remaining fractions the cardinal with the preposition *min* 'of, from' is used:—

wâḥid min iḥdaʿš 'one eleventh';
ḫamsäh min ʾarbaʿtaʿš 'five fourteenths'.

But for all fractions, in which the numerator is one less than the denominator, the fraction preceded by the cardinal number should be employed:—

ḫams ʾisdâs mîl 'five sixths of a mile';
ṯᵘmâniy ʾitsâʿ mitr 'eight ninths of a metre'.

But the method by substraction with *ʾillâ* 'except' is generally preferred:—

ḏirâʿ ʾillâ rubʿ 'three quarters of a cubit'[2];
šâʿah ʾillâ ṯulṯ 'two thirds of an hour'[3].

In mixed fractions, the whole number precedes the object number and the fraction is appended at the end:—

ʾarbaʿ ʾartâl[4] *unuṣṣ* 'four and a half rotls';
ḫamsät ʾuʾʾʾât[5] *urubʿ* 'five and a quarter okkas'.

[1] Plur.: *ʾanfâṣ*. [2] Literally: 'a cubit except a quarter'.
[3] Literally: 'an hour except a quarter'.
[4] Sing.: *raṭl*, a weight of about 5 lbs.
[5] Sing.: *ʾuqqah* or *ʾûqqah*, a weight of about $2\,{}^1/_2$ lbs.

Multiplicatives are expressed by *ṭâq*[1] 'fold' or *bätt*[2] 'cut' (Pal., fell.), introduced by the preposition *ʿalā* 'upon':—

ʿalā ṯâ"ain 'twofold'; *ʿaṯṯâ" ḫamsäḥ* 'fivefold';

istaʿmilī-'l"uṯ"n ʿal'arbaʿ ṭû" li"ᵃmîṣ innôm 'use (fem.) the cotton fourfold for the night-shirt';

ḫaiyⁱṭī ḫⁱyâṭat il"ᵘmâm ʿāṭâ"ain 'sew (fem.) the thread on the cuffs double'.

Special words are the participles *mifrid* 'single', *mijwis* 'double' and *mⁱḍâʿaf* 'twofold':—

'änä ʿâwiz il"ⁱmâš sumkuh mijwis lil'a"mⁱṣah inniswânîyäh 'I want the stuff of double thickness for the chemises'[3];

kâfêtnî mⁱḍâʿaf or *āṭâ"ain* 'you have repaid me twofold'.

The multiplicative use also of *marrah* 'time' should be noticed:—

marrtên 'aktar mimmâ[4] *bⁱyistⁱḥi"" "* 'twice as much as is right'.

§ 5. The Date.

The following are the names of the days of the week:—

yôm il'áḥad or *yôm ilḥadd* (coll.) or *yôm ilḥad* (Pal., vulg.) 'Sunday';

yôm iliṯnên or *yôm iṯṯⁱnên* (Pal., fell.) or *yôm iṯṯintên* (vulg.) 'Monday';

yôm iṯṯᵃlâṯäḥ or *yôm iṯṯᵃlât* (coll.) or *yôm iṯṯᵃlâṯâ* (vulg.) 'Tuesday';

yôm il'árbaʿah or *yôm il'arbaʿ* (coll.) or *yôm il'arbᵃʿâ* (vulg.) 'Wednesday';

yôm ilḫᵃmîs 'Thursday';

yôm iljumʿah 'Friday';

yôm issäbt 'Saturday'.

In place of *yôm* the feminine form of the constr. c. *yômt* 'day of' (Jer.) and often *nᵃhâr* 'day' occur; generally, however, the word *yôm* or *nᵃhâr* is dropped (coll.). This is always the case in such phrases as *masă-'l'aḥad* 'Sunday evening', *issäbt ʿᵃšîyäh* 'Saturday evening', and so on; but when the name of the day precedes the nearer specification of time, if the latter is introduced by the preposition *fî* 'on', the word for 'day' may be retained:—

ṣubḥ ilḫᵃmîs or (*yôm*) *ilḫᵃmîs fī-'ṣṣubḥ* 'Thursday morning'.

[1] Plur.: *ṭᵘrûq* or *ṭûq* (coll.) and *ṭûqât* (vulg.). [2] Plur.: *bᵘtût* or *ibtût* (coll.).
[3] Literally: 'I want the stuff, its thickness double, &c.' [4] See p. 176.

The following special words should be observed:—

il'ªwâyil[1] 'the first ten days of the month';
il'ªwâsiṭ[1] 'the middle ten days of the month';
il'ªwâḫir[1] 'the last ten days of the month'.

The Christians give the months the following names, which are derived from Syriac:—

kânûn iṯṯâniy or *kânûn ṯâniy* 'January'; *šᵘbâṭ* 'February';
'aḏâr or *'iḏâr* (Pal., fell.) 'March'; *nîsân* 'April';
'aiyâr (Pal.) or *'êyâr* (Pal., fell.) or *'îyâr* (Pal., vulg.; Syr.) and *nûwâr* (Syr.) 'May';
ḥªzîrân or *îḥzîrân* (Pal., vulg.) or *îḥzêrân* (Pal., vulg.) 'June';
tammûz 'July'; *'âb* 'August';
'ailûl (Syr.) or *'êlûl* (Pal.) or *'ülûn* (Pal., vulg.) 'September';
tišrîn il'auwal or *tišrîn 'auwal* 'October';
tišrîn iṯṯâniy or *tišrîn ṯâniy* 'November';
kânûn il'auwal or *kânûn 'auwal* 'December'.

The following are the Muslim names of the months[2]:—

1. *ilmᵘḥárram*	4. *rªbîʿ iṯṯâniy*	7. *rájab*	10. *šauwâl*
2. *ṣáfar*	5. *jªmâdĭ-'l'auwal*	8. *šabʿân*	11. *ḏŭ-'lqaʿdah*
3. *rªbîʿ il'auwal*	6. *jªmâdĭ-'ṯṯâniy*	9. *ramaḍân*	12. *ḏŭ-'lḥijjäh*

The day of the month is usually expressed by the cardinal number in the construct case:—

fî ṯªlâṯ iššahr 'on the third of the month';
fî 'arbaʿat ḥªzîrân 'on the fourth of June';
fî wâḥid nîsân 'on the first of April';
fî ḥ'daʿš tammûz 'on the eleventh of July';
ʿišrîn 'âb 'the twenty of August';
ḫamsäh wᵉʿišrîn kânûn il'auwal 'the twenty-fifth of December'.

The *fällâḥîn* insert the preposition *fî* 'on' before the name of the month:—

fî ṯ'nên fî-'lmᵘḥarram 'on the second of Muḥarram'.

[1] Properly the 'broken' plurals of *'auwal* 'first', *'ausaṭ* 'middle' and *'âḫir* 'last' respectively.

[2] As the Muslim year has only 354 days, the months do not recur regularly at the same season.

If the ordinal is used, the name of the month should be introduced by the preposition *min* 'of':—

fi-'ttâsiʿ min išširšahr 'on the ninth of the month';
issâbiʿ wilʿišrîn min 'âb 'the twenty-seventh of August'.

With *iljârī* 'the current (month)', *ilmâḍī* 'the past (month)' and *ilqâdim* 'the coming (month)' the word *išširšahr* 'the month' is often omitted (comm.).

The date stands in the accusative after the verb *'arraḫ* 'dated': —

jᵃwâbak mᵘ'arraḫ wâḥid 'âb 'your answer dated the 1st of August'.

In dating the year, *sinäh* 'year' in the construct case precedes the cardinal numbers; the Christian era is known as *mᵘsîḥîy* 'of the Messiah' and the Muslim as *hijrîy* 'of the Flight'[1]:—

sint 'alf waṯᵃlâtmiyäh wasabʿah wʿišrîn ilhijrîyäh 'the year 1327 of the Flight':
sint 'alf utisʿᵃmiyäh utisʿataʿš ilmᵃsîḥîyäh 'the year 1919 of the Christian era'.

Instead of *mᵃsîḥîy* 'of the Messiah' *baʿd ilmîlâd* 'after the birth (of Christ)' and *baʿd ilmᵃsîḥ* 'after the Messiah', and instead of *hijrîy* 'of the Flight' *baʿd ilhijrah* 'after the Flight (of Muḥammad)' may also be used.[2] The pre-Christian era is designated by the phrase *'abl ilmilâd* 'before the birth (of Christ)'. For these the following abbreviations are often employed:—

ق م for *'abl ilmîlâd*; م for *mᵘsîḥîy*; ه for *hijrîy*.

In cursive writing سنة 'year' is usually represented by the stroke written under the ciphers:—

١٩١٩
م ق ـــــ = A. D. 1919.

When following the name of the month, *sinäh* is introduced by *min* 'of': -

fî 'êlûl min sint 'alf utisʿᵃmîyäh 'in July, 1900'.

[1] Dated from the year of the prophet Muḥammad's flight from Mäkkäh to Mädînäh on the 16th of July, A. D. 622.

[2] The official Turkish year, which is about two years less than that of the era of the Flight, is called *issinäh ilmâlîyäh* 'the financial year'.

§ 6. The Time.

Time is expressing by prefixing *issâʿah* or *issêʿah* (vulg.) 'o'clock'[1] to the cardinal numbers in the feminine form:—

fî ʾêy sâʿah? 'at what time?';
ʾaddêš[2] *issâʿah* 'what is the time?'
issâʿah wâḥidäh 'it is one o'clock';
issâʿah ṯintên or *iṯnên* (vulg.) 'it's two o'clock';
fi-ʾssâʿah ḥidaʿš 'at eleven o'clock'.

The number of minutes after the hour are introduced by the conjunction *wa, wi* or *u* 'and':—

*issâʿah ʾarbaʿah urub*ʿ 'a quarter past four';
issâʿah ḫamsäh uṯulṯ 'twenty past five'[3];
issâʿah ṯintên unuṣṣ 'half past two';
issâʿah ṯᵃlâṯäh unuṣṣ wᵃḫamsäh 'three thirty-five'.

The number of minutes before the hour are introduced by the conjunction *ʾillâ* 'except', 'less':—

*issâʿah sittäh ʾillâ rub*ʿ 'a quarter to six'[4];
issâʿah tisʿah ʾillâ ʾarbaʿtaʿš 'fourteen (minutes) to nine'.

The word *dᵃqîqah* 'minute'[5], which is almost always omitted, may be inserted:—

issâʿah ṯᵃmânⁱyäh wʿišrîn dᵃʾʾîʾah 'twenty minutes past eight';
issâʿah ṯⁱnaʿš uḫams dᵃʾʾâyiʾ 'five minutes past twelve'.

The phrases *qåbl iḍḍåhr* 'before noon', *baʿd iḍḍåhr* 'after noon' and *nuṣṣ lêläh* or *nuṣṣ illêl* 'midnight' should be noticed.

§ 7. Expressions of age.

A persons age is expressed either by means of *ʿumr* 'life, age', the number of years being introduced as the predicate, or more generally by a periphrasis with *ibn* 'son' and *bint* 'daughter' followed by the number of years in the genitive:—

ʾaddêš ʿumrak? 'what is your age?'[6];
ʾint ibn ʾaddêš sinäh? 'how old are you?'[7];

[1] Literally: 'the hour'. [2] Also *šᵘqâdd* or *šᵘʾʾadd* (Al.); see p. 9.
[3] Literally: 'five o'clock and a third'.
[4] Literally: 'six o'clock less a quarter'.
[5] Plur.: *dᵃqâyiq*.
[6] Literally: 'how much (is) thy life?'.
[7] Literally: 'a son of how many years (art) thou?'.

ʿumrî ṯ[a]lâṯîn sinäh (class) 'my age is thirty';
irrajjâl ibn sabʿata ʿšar sinäh 'the man is seventeen years old';
hî bint ḫamsäh s[i]nîn 'she is five years old'.

§ 8. Calculation and Percentage.

The verbs in ordinary used are *jamaʿ*[1] (*a*) 'added', *ṭaraḥ*[2] (*a*) 'subtracted', *ḍarab*[3] (*u*) 'multiplied', *qasam*[4] (*i*) 'divided' and *sâwā* or *ʿâdal* 'equalled'; the corresponding prepositions and adverbs are *wa* 'and' for 'plus', *min* 'from' or *ʾillâ* 'except', 'less' for 'minus', *fî* 'by' in multiplying and *ʿalā* 'by' in dividing:—

ṯ[a]lâṯäh w[a]ʾarb[a]ʿah '3 + 4'; *ḫamsäh ʾillâ ṯ[a]lâṯäh* '5—3';
sittäh fî sabʿah '6 × 7'; *ʾarbaʿah ʿalā ṯ[i]nên* '4 : 2';
jamaʿt ḫamsäh uṯ[a]mân[i]yäh 'I added 5 to 8';
ṭaraḥt iṯnên min tisʿah 'I subtracted 2 from 5';
ḍarabt sabʿah fî ṯ[i]nên 'I multiplied 7 by 2';
ʾasamt sittäh ʿalā ṯ[a]lâṯäh 'I divided 6 by 3'.

The word *t[i]sâwī* or *t[i]ʿâdil* 'equals' usually stands in the singular, even though preceded by two numbers; it is, however, often omitted:—

ḫamsah utisʿah (*t[i]sâwī* or *t[i]ʿâdil*) *ʿarb[a]ʿtaʿš* 'five and nine make fourteen'.

Percentage is expressed by *fî-ʾlmîyäh* or *bilmîyäh*:—

ḫams ʾisdâs bilmîyäh min ilmablaġ ilmištarak 'five sixths percent on the total sum subscribed';
iṯnên usabʿ ʾiṯmân fî-ʾlmîyäh min irrasmâl 'two and seven eighths percent on the capital'.

CHAPTER XV. THE NEGATIVE.

The usual negative with the verb is *mâ*[5] 'not':—

mâ ša"alt innâr 'I have not lit the fire';
mâ bašrab iddu-ḫḫân (or *ittutun*) or *idd[u]ḫân* 'I don't smoke'.

In prohibitions the negative *lâ*[5] is used with the imperfect indicative (never with the imperative):—

lâ t[i]kubb illakan ḥâl[an] 'don't empty the basin at once';
lâ t[i]zaġġir[6] *šaʿrî biz[i]yâdäh* 'don't cut my hair too short';
lâ yinš[i]ʾil bâlak 'don't be uneasy'[7].

[1] Verb. n.: *jamʿ*. [2] Verb. n.: *ṭarḥ*. [3] Verb. n.: *ḍarb*.
[4] Verb. n.: *qismäh*. [5] See p. 23 for the accentuation of the negative.
[6] Or *lâ t[i]qaṣṣir*. [7] Literally: 'let not your mind be uneasy'.

The employment of *mâ* for *lâ* in negative commands is incorrect (vulg.):—

mâ tisrᵊ 'don't steal!'; *mâ tⁱḫâf* 'don't be afraid!'.

Occasionally *lâ* is used to negative a fact (class.):—

inniẓâm lâ yⁱraḫḫiṣ lⁱfard ʾin yⁱḥûl bⁱlâ täẓkarah 'the law does not allow an individual to move about without a passport'.

The same negative may also serve for 'there is not':—

lâ budd minnuh 'there's no help for it'.

But its principal use, apart from prohibitions, is in the idiom *lâ . . . wᵃlâ* or *ulâ* 'neither . . . nor' and *wᵃlâ* or *ᵃlâ* 'nor'[1]:—

lâ haiḍâ ulâ haiḍâ 'neither the one nor the other';

lâ haik wᵃlâ haik 'neither so nor so'; *wᵃlâ ʾanâ* 'nor I'.

These negatives are sometimes strengthened by the addition of *šî* 'thing', attached to the verb, or more often by an enclitic *-š*, attached as an enclitic to the verb (Pal.; S. Syr.)[2]; this enclitic is rarer in the towns than among the *fällâḥîn*, infrequent in northern Syria and almost unknown in Aleppo:—

laḫubz mâ bⁱyiswâ šî 'this bread is not good';

sâʿtî mâ timšîš 'my watch does not go';

lâ tⁱsäkkirš ilᵊʾizâz[3] 'don't shut the window';

lâ tⁱšilš[4] *issufrah* 'do not clear the table'.

The enclitic *-š* is frequently preceded by a short helping vowel:

mâ nimtᵃš or *nimtäš* 'I have not slept';

mâ ᵊʾbiltⁱš ilwâṣl 'I have not received the receipt';

ilbâb mâ yinᵊʾfilš 'the door will not lock'.

Before the enclitic *-š* the *h* of the pronominal suffix of the third person singular is dropped; if preceded by a short *i* or *u*, that vowel is lengthened in compensation[5]:—

mâ fîš[6] *mâniʿ* 'there is no objection';

laḫḫirâm kulluh ġabarah[7] *mâ naffaḍtûš* 'this rug is all dusty; you have not shaken it out'.

When *-š* is attached to the suffixes *-kum* and *-hum*, the *m* is often sounded double:—

[1] See also p. 40. [2] See p. 23 for the accentuation of the negative.
[3] Literally: 'the glass'; but *ṭâqah* (Pal.) or *šubbâk* (Syr.) 'window', properly.
[4] Or *lâ tⁱqimš*; see p. 90. [5] See also p. 15. [6] From *fîh* 'there is'.
[7] Literally: 'this rug, all of it (is) dust'; see pp. 143—144.

ǵᵘšâwât ilmᵘḥaddah nâ''ibin lêš mâ qaṭṭabtîhimmiš 'the pillow-cases are torn; why have you not mended them?'.

If a preposition with a pronominal suffix is closely attached to the verb, the enclitic *-š* may be appended to it and not to the verb:—

ilfᵘ''ir mâ ṣâr lâš daur 'for the beggar there was no change'[1].

The enclitic *-š* often stands alone, without a preceding *mâ*, in negative questions (coll.):—

naṭṭáltⁱš 'ijraik 'haven't you washed your feet?';

tifṣálⁱš il'ijrah maʿ il'arbajîy 'won't you settle the price with the driver?'.

Occasionally also *mâ* or *lâ* is omitted even in negative affirmations, the enclitic *-š* being regarded as having a sufficient negative force (vulg.):—

bᵘẓunnⁱš haik 'I don't think so'.

In place of *mâ* the (properly interrogative) particle *'ä-* is sometimes prefixed to the verb, especially when it begins with two consonants; it should always be strengthened by the enclitic *-š* (Pal., vulg.):—

'äbᵃ''âš fîh 'there is not any more'[2];

'äṭⁱḥuṭṭⁱš ǵáṭā mⁱdäffī bizⁱyâdäh ʿală-'lfaršäh 'do not put too warm a coverlet on the bed'[3].

The negative *mâ* combines with *'idrī* 'I know' to form *midrī* (Syr., coll.) or *mudrī* (Syr., vulg.), often corrupted into *midlī* or *mudlī* (vulg.), 'I don't know', chiefly use in an exclamatory sense:—

midrī šû biddäk tᵉ''ul-lî 'Heaven knows what you want to tell me'.

The particle *mâš* or generally *muš* (coll.), rarely *môš* (Jer.; Syr., loc.) or *maš* or *miš* (Pal., fell.) or *mušš* (vulg.), which is only used with verbs by the uneducated, is the correct negative in nominal sentences and in all other cases:—

muš ṣᵘḥîḥ 'untrue'; *muš mabsûṭ* 'displeased';

muš lâzim lî farš ṯᵘmîn 'I don't need expensive furniture';

ʿâwiz il''âmûs muš hallᵉtâb haiḏâ 'I want the dictionary, not this book';

[1] Literally: 'the beggar, there was not to him a change'.

[2] Literally: 'is there not any more?'.

[3] Literally: 'are you not putting, &c.'.

hass^{u}wârah muš ḏahab ḫâliṣ w^{a}lâkinhâ wara" 'this bracelet is not pure gold but (gold-)leaf';

mîn dabaḥ irr^{u}têlâ—muš 'int 'who killed the poisonous spider? —(was it) not you?'.

In Syria, however, the predicate, if a noun, adjective or participle, is usually negatived with *mâ*, followed by the personal pronoun of the 3rd pers., where *muš* alone is used in Palestine:—

ṭili^{ʿ} iddäm[1] *ilmûs mâ hû m^{i}jalliḥ ṭaiyib* 'I am bleeding; the razor is not well sharpened';

hal"abbah uhalk^{i}mâm mâ hinni m^{i}nüššäyîn bilk^{i}fâyäh 'this collar and these cuffs are not starched enough'.

It should be noticed, however, that *muš* may be used in verbal sentences when it negatives any other word than the verb:—

muš kull il^{ʿ}askar bi"âtil 'not every soldier fights'.

In the common speech *mâ* and *mâ—š* in conjunction with the personal pronouns take the following forms:—

	Common to Syr. and Pal.	Peculiar to Syria.	Peculiar to Palestine.
Singular.			
1 p. c.	*mânî, mânîš*	*mánî*	*mánîš*
2 p. m.		*mának, mànákš*	*mânnak, mânnak^{i}š*
		mânäk, mânäk^{i}š	*mantâš, mantiš*
f.		*mánik, mànikš*	*mânnik, mânnik^{i}š*
		mânik, mânik^{i}š	*mäntîš*
3 p. m.	*mâhû, mâhûš*	*màhû, mahûš*	*mähûš*
		mànûš, mânûš	*mannûš*
f.	*mâhî, mâhîš*	*màhî, máhîš*	*mähîš*
		mànîš, mânîš	*mânn^{a}hâš* (vulg.)
Plural.			
1 p. c.		*mannâ, mannâš*	*maḷnâš, mâḷnâš*
2 p. m.		*mankûmš, mankûmš*	*mânkûš*
			mäntûš, mäntûmš
3 p. m.		*mâhům, mâhůmš*	*mähúnniš*
		máhům, màhůmš	
		manhům, manhůmš	*mânhum, manhúmmiš*

[1] Literally: 'the blood has come out'.

In the 2nd pers. the *fâllâḥîn* prefer the forms with *t* to those with *k*; in the 2nd pers. plur. they use as fem. *mantínniš* and in the 3rd pers. plur. as masc. *mâhímmiš* and as fem. *mâhínniš*. For *mâhû* there occur also the abbreviated forms *mâ* (Syr.) or *mâw* (Al.) and *mûw* or *mûy* and *mêh* or *mêy* (Dam.).

These forms can only be used when the pronoun is the subject of the sentence and the predicate an adjective or participle:—

mânî râyiḥ l^{a}hal$^{\prime\prime}$ahwah 'I'm not going into this café';

mâhîš m^{i}kánn^{i}säh iṣṣâlyäh ilyôm 'she isn't sweeping the drawing-room to-day'.

At the end of a question *muš ḥaqq* (coll.) '(is it) not truth?' or *mô* (Pal.) or *mâ* (Al.)[1] '(is) it not' may be added:—

ʿam b^{i}tiḥkī min jadd mô, yâ ḫ^{a}wâjâ 'you're speaking seriously, aren't you, Sir?';

ilmarah šaṭṭafit il'arḍ muš ḥa$^{\prime\prime}$ 'the woman's scrubbed the floor, hasn't she?'.

The negative *lam* '(class.) 'not' is of very rare occurrence; it always governs the imperfect, even in reference to past time, of which alone it can be used (Dam.), though occasionally heard with the perfect (vulg.):—

lam ʾaʿrif hāḏâ 'I didn't know it';

lam wajad il$^{\prime\prime}$mâš 'he didn't find the stuff'.

In answering a question in the negative *lâ* 'no' or *ʾabad^{an}* (without *lâ*) 'never', 'not at all' is used.

CHAPTER XVI. THE CONJUNCTIONS.

§ 1. Coordinate Conjunctions.

The following are the coordinate conjunctions now in use:—

wa or *wi*, chiefly before *i* and two consecutive consonants, or *u* (vulg.) especially before labials 'and'.

Two idiomatic usages of *wa* 'and' should be observed: (i) sometimes it serves in place of a subordinate conjunction:—

inḥašar ufât 'he was forced to enter'[2];

kull šî u iluh wa$^{\prime\prime}$t 'everything has a time'[3];

lî yômên w^{a}ʾânâ b^{i}hāḏâ 'it is two days since came here'[4];

[1] Contracted from *mâ hû*. [2] Literally: 'he was forced and entered'.

[3] Literally: 'everything, and [there is] a time for it'.

[4] Literally: '[it is] two days to me and I am here'.

šibnâ ulâ tibnâ 'we've grown old without repenting'[1];
ʿaṣfûr bilyadd ulâ ʿašarah ʿassajarah 'a sparrow in the hand rather than ten on a tree'[2].

(ii) occasionally also it is used for the sake of clearness to introduce the apodosis:—

min yôm ʾinnī jêt lʿhôn wʿʾânâ mânî bilḫair[3] 'since the day when I came here I have not been well'.

fă (class.) 'and', only used to introduce a new sentence (Dam.):—

făṣidfit ʾinnuh[4] *farjânî ʿainîtăh ḫâlʿm* 'and it happened by chance that he showed me a sample at once'.

faʾíẓan 'so then', introducing a result:—

mâ ʿindî šî ḫâdir min maṭlûbak—faʾíẓan ištʿíl lī-ʾllâẓim 'I have nothing in stock of what you want—then make me what is necessary'.

wʿlâkin or *lâkin* (coll.) and *lačin* or *balačin* (fell.), used with the pronominal suffixes[5], and *ʾimmâ* or *ʾämmâ* (Pal.) or *ʾimmân* (vulg.) 'but':—

muš bäss . . . wʿlâkin . . .
muš bäss . . . kʿmân . . . . } 'not only . . . but also . . .'

lâ . . . wʿlâ or *ulâ* . . . (vulg.)
mâ . . . ulâ . . . (vulg.) } 'neither . . . nor . . .' in verbal sentences:—

lâ binʿadd wʿlâ binḫáṣā 'it cannot be counted or reckoned';
mâ ḫákā ulâ tʿnahhad 'he neither spoke nor moaned'.

muš . . . wʿlâ or *ulâ* . . . (vulg.) 'neither . . . nor . . .' in nominal clauses:—

muš mʿlîḥ wʿlâ ʿâṭil 'neither good nor bad'.

ʾô (class.) and *yâ*
ʾimmâ or *ʾammâ* (Pal.) or *yimmâ* and *willâ* (coll.) or *wallâ* (vulg.) } 'or',

[1] Literally: 'and we have not repented'.
[2] Literally: 'and not ten on the tree'.
[3] Literally: 'and I am not in health'.
[4] Literally: 'and [it was] a chauce that he . . .'.
[5] The *n* is doubled, as in *min* 'from': see p. 202, no. 1.

'immâ or *'ammâ* (Pal.) . . . *'ô* . . ., and *yâ . . . yâ . . .*
yimmâ . . . yimmâ . . .
'immâ . . . willâ . .
yâ . . . willâ . . .
} 'either . . . or.'

used to separate either whole clauses or single words:—

yimmâ jîb ilf^{a}lûs yimmâ lâ tirja^{ʿ} 'either bring the money or don't return';

'inâ ^{ʿ}âwiz yâ ḫ^{i}ṣân yâ faras 'I want either a horse or a mare'.

wa'in or *wi'in* or *win* (vulg.) 'yet', used with the pronominal suffixes[1]:—

ma^{ʿ}a 'in[2] *il"^{a}ṭâr t^{a}'aḫḫar w^{a}'innî w^{i}ṣilt fî-'lwa"t* 'though the train was late, yet I arrived in time'.

The subject of the sentence, especially if it is a pronoun, is often introduced by the conjunction *'inn* (class.) 'surely':—

'inn ilbêt m^{i}baiyin ġair širiḥ 'the room certainly does not seem airy';

'innî masrûr min ḫ^{i}ṭâbak 'I am indeed delighted with your letter'.

§ 2. Subordinate Conjunctions.

The subordinate conjunctions take the perfect in reference to past time and the imperfect in reference to the future and present time; in the latter case the present tense and the participle are also permissible:—

'iẓâ and *'in* or *'in kân* 'if', 'whether', followed by *'ô* 'or' and *w^{a}lâ* or *ulâ* (vulg.) 'or not'[3], if required:—

"ul-lî 'iẓâ kân ilbuḫš ġ^{a}mî" 'tell me if the hole is deep';

b^{i}ta^{ʿ}rif 'iẓâ hû râyiḥ yûṣâl ilyôm yimmâ bukrâ? 'do you know whether he'll arrive to-day or to-morrow?';

sa^{ʿ}alt 'iẓâ kânit timṭûr 'ô ṣâḥ^{i}yäh 'I asked if it was raining or fine';

mâ ba^{ʿ}rif 'in kân iššâb fir^{i}ḥân ulâ 'I don't know if the lad is glad or not';

b^{i}ta^{ʿ}rif 'iẓâ hallôn yijrud ulâ 'do you know if this colour will fade or not':

mâ ba^{ʿ}rífš 'in kân halmûs b^{i}yinfa^{ʿ} 'I don't know if this razor works'.

[1] The *n* is doubled, as in *min* 'from'; see p. 202, no. 1.
[2] See p. 202. [3] Literally: 'and not'.

ʾin or *ʾinn* before vowels, 'that', to which the pronominal suffixes are attached when the subject is not expressed by a substantive[1]:—

bitrajjâk tiʾʾul-luh ʾin mâ fîš ḥadᵃⁿ fî-ʾlbêt 'I beg you to tell him that there is no one at home';

ʿirif ʾinnuh ṣâʿb ʿalêh 'he knew that it was hard for him';

mâ šuftiš ʾinhâ tiššättī 'do you not see that it is raining?';

ʾänâ ḫâyif ʾinhâ tʿattim 'I am afraid that it is dark';

mâ yiḫriz ʾinnik tirfī kilsâtī-ʾlmᵘrättîn 'it's not worth your (f.) while to darn my worn out socks';

ġaib ʿalêk ʾinnäk tiṭbuḫ ilʾakl biʾîdäk 'it's a shame for you to cook the food yourself';

biyizhar ʾinn ilbâbûr yiwaʾʾʾif hôn 'it seems that the steamer will put in here';

yumkin ʾin halmuṣtarah biṭaʿjibak 'possibly this pattern pleases you';

yumkin ʾinnuh[2] *mašġûl* 'possibly he's busy'.

Very often *ʾin* 'that' is omitted (coll.)[3]:—

ʾᵃẓann tiššättī 'I think it's raining';

iftakart ʿalêk šuġl kᵃṯîr 'I supposed you had much work';

mâ šuft ilʾarḍ riṭibäh? 'don't you see the ground's wet?:

ballaš ilmaṭar yinʾʾus fî-ʾllêläh 'the rain began to get less in the night'.

The simple conjunction *ʾin* 'that' is also used to form several compound conjunctions, such as *bišarṭ ʾin* 'on condition that', used only with the imperfect, *farḍᵃⁿ ʾin* or *ilfarḍ ʾin* and *ḥāḍâ ʾin* (fell.) 'supposing that', *maʿ ʾin* and *waʾin*[4] and *wᵃlau ʾin* 'although', and *kaʾinn* or *čann* or *činn* (fell.) and *smin* (fell.) and *ʿidd* (fell.) 'as though':—

biddî ʾaʿṭîk yâh bišarṭ ʾinnak tiṭâwiʿnî 'I will give you it on condition that you obey me';

ḫallêtuh yizûr ʿâyiltuh bišarṭ ʾinnuh yirjaʿ ʾʾabl yôm issäbt 'I let him visit his family on condition that he should return before Saturday';

[1] Both *ʾin* and all conjunctions compounded of *ʾin* take the pronominal suffixes as attached to *min* 'from'; see Ch. XVIII, § 1.

[2] Literally: 'it is possible that he . . .'. [3] See pp. 117—118.

[4] To be distinguished from *waʾinn* 'yet'.

farḍ^{an} ʾinnak tâḫuḏ bard muš râyiḥîn niṭlaʿ 'supposing you catch cold, we shall not go out';

ilfarḍ ʾinnî kunt ʿaiyân mâ kunt rᵘkibt 'supposing I had been ill, I shouldn't have ridden';

maʿ ʾinnuh daras tᵃmällī tᵃʿallam ʾᵃlîl 'although he studied continually, he learnt little';

sabaḥ kᵃʾinnuh sämäk 'he swam as though he were a fish'.

laʾíllâ 'that not' (Syr.), after verbs of fearing, doubting, and so on:—

ʾănâ bᵢšukk laʾillâ ʿâd ʿinduh ṣabr 'I doubt if he will stand it any longer'[1].

min šân or *min šân li* (Gal.) or *mᵢšân* (Al.)[2] 'in order to', used only with the imperfect:—

issitt râḥat lᵘʿand ilḫurdajī min šân tištᵢrī kᵘfâf 'the lady went to the draper in order to buy gloves'.

ḥattā or *ḥittā* (Pal. fell.) *tâ* or *tâ-* (coll.), *tᵃmin* or *tân* (loc.), *ḥattā tâ* and *laḥáttā* (Syr.) and also *tâ ḥattā* (Dam.) 'until'; 'so that'; the pronominal suffixes can only be attached to the forms in *-n*, as to *ʾin* 'that', giving *tᵃminnuh* and *tánnuh* 'that he', *tᵃminhâ* and *tanhâ* or *tánnâ*, and so on (vulg.):—

(i.) 'until' and 'as long as' (fell.), either with the perfect or the imperfect:—

mâ biddî ʾatrukak ḥattā nâjid ilbêt 'I sha'nt leave you till we find the house':

istannêt ḥattā šuft ilḥᵃrâmîy 'I waited till I saw the thief';

ḍállêt ʾiʾʾrā ḥattā nᵢʿᵢst 'I continued reading till I grew sleepy';

mâ ṭâl ilwaʾʾt ḥattā ṣâr nᵃšîṭ 'it wasn't long before he became lively';

ibʾʾā hôn ḥattā ʾirjaʿ 'stay here till I return';

sâfarnâ tân ʿattamit 'we travelled till it grew dark';

mâ baʾʾâm ʾabaḏ^{an} min innôm tâ tiṭlaʿ iššäms 'I never get up till the sun rises':

mâ baʾʾʿud taṭlûb ṭalabî 'I don't sit till I've made my request'[3].

(ii.) 'so that', followed by the imperfect of a future act and the perfect of a past act:—

[1] Literally: 'I doubt that there continues not any more patience to him'.

[2] Properly a preposition used as a conjunction; see Ch. XVIII, § 3.

[3] Literally: 'till I shall request my request'.

ǰâză-ʾlwalad ḫattā kân ʿan ʾᵃrîb yibkī 'he punished the boy so that he almost cried';

tᵃfaḍḍal iḥkī šᵘwaiy sᵘwaiy tâ ʾifhamak bʲdân ṣᵘʿûbah 'please speak slowly that I may understand without difficulty';

istaʿjalt tᵃʾâḫuḏ il-ʾᵃṭ̌ār 'I hurried so that I might catch the train';

ʿᵃlêh šuġl kᵃṯîr tânnuh muš ʾâdir yirjaʿ hâllêlâh 'he is so busy that he can't return to-night';

ʾul-luh tâ yihḍâr fi-ʾlwaʾt 'tell him to be ready in time';

ṣâr ilwaʾt tᵃnitʿaššā 'it's time for us to have supper';

baʿd fîh bard ḫattā sammakt malbûsî[1] 'It was still cold so that I put on thicker clothes';

difyit iddinyäh bizʲyâdah tâ ḫaṣṣait biššôb kᵃṯîr jiddᵃn 'it became so hot that I felt the heat very much';

ṣârū yirkabū tᵃwiṣlū-ʾlbäläd ʾabl aḍḍuhr 'they began to walk so that they reached the village before noon'.

Occasionally *ḫattā* 'so that' is used in the vulgar language for *ʾin* 'that' after verbs of fearing, commanding, and so on (vulg.):—

ʾânâ ḫâyif tâ yâʿʿaʿ ʿan ilḥʲiṣân 'I'm afraid he'll fall from the horse':

issitt ʾamarat ḫattā yibdʲlū ḫᵃrâmât iṣṣûf biḫᵃrâmât ʾᵃḫaff 'the mistress has ordered the woollen blankets to be changed for lighter ones'.

The shortened form *tâ* or *ta-* is used idiomatically as a precative particle with the 1st and 3rd persons of the imperfect:—

tâ ʾaʿruḍ lak 'let me tell you'; *tᵃnirjaʿ* 'let's go back'.

Lastly *ḫattā* means simply 'when' in the phrase *kân mâ kân izzᵃmân ḫattā kân*, often shortened to *kân mâ kân ḫattā kân* or *kân mâ kân* 'once upon a time there was . . .', used at the beginning of stories.

ḫaiṯ or *ḫaiš*, *bʲḫaiṯ ʾin* or *bʲḫaiš ʾin*, *lêš ʾin* (fell.) and *ʿašinn* (Pal., vulg.) or *ʿaišina* (Leb.) and *ʿammin* (Pal., fell.) and *lʲʾan* (class.) or *laʾín* (coll.) with the pronominal suffixes[2] 'because':—

[1] Literally: 'so that I thickened my clothing'.

[2] The *n* in *lʲʾan* is doubled, as in *ʾin* 'that', before suffixes beginning with a vowel; see p. 202, no. 1.

il'ustâḏ "âṣaṣuh bi'ḥaiṣ 'innuh mâ-'ntabah 'the master punished him because he did'nt attend';

jâbŭ-'lḥakîm li'an ilbint miriḍit 'they fetched the doctor because the girl was ill';

istafham ʿan iṭṭarî" li'annuh ġarîb 'he inquired about the way because he was a stranger';

mâ biddhâ tiṭlaʿ labarrā li'anhâ bitiṯlij 'she won't go out because it is snowing'.

lámmâ (coll.) or *límmâ* (Pal. fell.; Syr.), *lâmmin* or *límmin*[1] (Pal. fell.), *läm 'illî* (Syr., vulg.), *yôm mâ* (coll.) or *yôm 'in* (fell.) and *mátā mâ* (Syr.) 'when', those compounded with *'in* being used with the pronominal suffixes, followed by the perfect or the imperfect as required:—

lammâ minkûn ʿassufrah 'when we are at table';

lammâ tišûf ilḫawâjah 'aʿṭîh iḥtirâmâtî 'when you see the gentleman, give him my compliments';

kunt 'ätġassal fi-'lbaḥr lammă-'ṭṭâ"š mâ kân bârid 'I used to bathe in the sea when the weather wasn't cold':

bilkâd kunt simiʿt "ôluh lämmâ tadakkart kull šî 'scarcely had I heard his voice when I remembered everything';

mâ bitaʿrif šî ġair lammâ tijarribuh[2] 'you can't know anything except by trying it'.

min waqt 'illî and *min yôm 'in* (fell.) 'since the time when', followed by the imperfect:—

kân miharrib kull ʿumruh min wa"t 'illî ziġir 'he has been a smuggler all his life since he was small'.

Instead of a conjunction governing a finite verb the *fällâḫîn* often prefer the preposition *bi* 'at' or *fî* 'upon' followed by a verbal noun:—

bimarqit innawar[3] 'at the passing of the gypsies':

fî jênit jôzhâ 'on the arrival of her husband'.

'êmtā mâ kân or *'êmtân kân* (vulg.) 'whenever':—

'êmtā mâ kân yi"tib irrîḥ iṭṭa"s bîḫauwîf 'whenever the wind shifts, the weather is uncertain'.

'auwalmâ (Pal.) or *'auwilmâ* (Syr.) and *ḫâlmâ* and *bäss* (Pal., vulg.) and *ḫêšin 'in mâ* (Pal. fell.) 'as soon as':

[1] With suffixes: *lamminî* 'when I' and so on.

[2] Literally: 'except when you try it'.

[3] Sing.: *nûrîy*.

'awwalmâ daḫal 'ôḍat irrâḥah ʿiriftuh 'as soon as he entered the drawing-room, I recognized him':

ḫâlmâ ti"bâl hâlmäktûb iftaḥuh 'as soon as you receive the letter, open it';

ilbint bäss šâfät hêk[1] *wiʿat ʿală-'l'arḍ* 'the girl, as soon as she saw it, fell to the ground'.

baʿd mâ and *min baʿd mâ* 'after':—

baʿd mă-'ntáhă-'ddars kullhum ḫarajū yilʿabū 'after the lesson was finished, all of them went out to play'.

qabl mâ 'before', correctly used only with the imperfect:—

di"" iljaras "abl mâ tifût 'ring the bell before you enter';

ḍahar "abl mâ nûṣâl 'he went out before we arrived';

'al"ait ḫiṭâb "aṣîr "abl mâ širibnâ naḫbuh[2] 'I made a short speech before we drank his health'.

maṭraḥ mâ 'where':—

maṭraḥ mâ bitirza" ilzak 'stay where you earn your living'.

wên or *fên mâ kân* 'wherever':—

wên mâ kunt tiṭlaʿ ʿală-'lbarr lâzim tiḥḍur lilgumrug[3] 'wherever you land you must go before the customs'.

qaddmâ 'in proportion as', 'as much as', often repeated in both parts of the sentence:—

niḫnâ nikrah ilfäsäd "addmâ 'intû 'we dislike mischief-making as much as you':

"addmă-'ljuhhâl yitrabbû "addmâ yiksibû-'lḥikmäh 'in proportion as the ignorant are educated they obtain wisdom'.

mâ ṭûl (Syr.) and *mâ dôm* (Syr., vulg.) 'as long as', construed with the pronominal suffixes:—

mâ ṭûluh ḫâyif min ilḫâmûläh mâ yi"ṭaʿ binnahr 'as long as he's afraid of the torrent he cannot cross the river';

mâ dômuh "âʿid fî maḥall mijimm ǵušī ʿalêh 'as long as he remained in a stuffy room, he felt faint'.

ṭûl mâ (Syr.) and *ʿâd mâ* (Pal., vulg.) 'as long as', without any inflexion:—

ṭûl mâ bara"at ilfaras kânit fazʿânah 'as long as it lightened, the mare was frightened';

[1] Literally: 'thus'. [2] Or *bisirruh*. [3] Written كمرك; see p. 10.

ʿâd mă-ʾl"âʿah ġair mʿkälläsäh lâ bäddî ʾästâjir iddâr 'as long as the parlour is not whitewashed, I won't take the house'.

mâ dâm (Pal.) or *mâ zâl* (Syr.; Pal.) 'as long as', inflected as hollow verbs, which agree with the subject and are followed by a participle or an adjective, or by the imperfect:—

mâ dâmit iddärb ʾᵃmînäh tansâfir waḥdʿnâ 'as long as the road is safe, let's travel alone';

kull šî bilḫair mâ dumt ʾänt bâ"ī 'everything's all right as long as you stay';

mâ zâlät ʿainî tarā ʾätmättaʿ bilʾʿrâyäh 'as long as my eyes see I shall enjoy reading'.

Occasionally *mâ dâm* 'as long as' is treated as a noun and takes the pronominal suffixes of the noun (Syr., vulg.):—

mâ dâmuh or *mâ dämuh sâmiʿ ilḥakawatîy ibtaʿad ʿan ilfᵃsâd* 'as long as he listened to the story-teller, he kept out of mischief'.

Such constructions as *ʿâd mâ dumtak ʿâ"il* (Pal., vulg.) 'as long as you're sensible' are to be avoided.

miṯl mâ 'as', sometimes repeated in both clauses:—

miṯl mâ bitrîd issitt 'as the lady likes';

miṯl mâ ʾajâ miṯl mâ râḥ 'no sooner come than gone'.

kullmâ 'as often as', sometimes repeated in both clauses:—

kullmâ "imt[1] *ilḥijjah ʿᵃlêh ṣâr ġaḍbân* 'as often as I protested against it, he became furious'.

kêf mâ or *kîf mâ* and *kîf ʾinn* (vulg.) 'however':—

kîf mâ kân ḥâlhum ʿᵘlêhum yʿkallʿmă-ʾlʿamal 'whatever their condition was, they had to finish the business'.

min ġair mâ, *min dûn* or *bʿdûn mâ* and *min ʿádā mâ*, 'without':—

lâ titʿaššā min ġair mâ tʿġaiyir hʷdûmak 'don't dine without changing your clothes';

tarak iddukkân min ġair mâ dafaʿ šî 'he left the shop without paying anything'.

ʾimmâ or *ʾammâ* (Pal.) *ʾin . . . willâ* 'whether . . . or':—

ʾammâ ʾin iššît ġâlî willâ rᵃḫîṣ mâ bʿḥibb sâwim[2] 'whether the calico is dear or cheap, I do not wish to haggle'.

[1] For *ʾᵃqimt*; see p. 94. [2] For *ʾᵃsâwim*; see p. 61.

CHAPTER XVII. CONDITIONAL SENTENCES.

The ordinary conditional particles are *lau* or *lô* or *lâ* (vulg.) or *lâ* (Ḥaur.) and *ʾiḏâ* or, more often, *ʾiẕâ* or *ʾáẕā* (Al.) 'if'; in addition to these *lôlâ* or *lôla* and *lauʾin*, to which the pronominal suffixes are usually attached, giving *lauʾinnî* or *lännî* (vulg.) 'if I' and so on, must be added (vulg.). The old conditional particle *ʾin* (class.) 'if' hardly occurs except in the stereotyped phrases *ʾin šă-ʾllâh* (Musl.) and *ʾin râd ʾallâh* (Christ.) 'if God will' and *ʾin ʿânnî rabbi* 'if my Lord help me'. The perfect is most often employed both in present and past conditions, especially in the protasis; the imperfect, however, occurs, particularly in the apodosis of future conditions. In impossible conditions *kân* 'was' is always inserted after the conditional particle.

(*a*) Possible conditions.

(i.) With the perfect in both clauses, usually when the condition is of a general character:—

ʾiẕâ ʿimilt haik mⁱritt[1] 'if you do so, you'll be ill'.

(ii.) With the perfect[2] in the protasis and the imperfect in the apodosis:—

ʾiẕâ mâ faṭṭasit bizʿyâdäh daʿnâ niḫruj halmᵃsâ 'if it isn't too sultry, let's go out this evening';

lâ tinsā tiʾʾful ilbêt ʾiẕâ ṭⁱliʿt lᵃbarrâ 'don't forget to lock up the house if you go out';

ʾiẕâ ʾʾâbiltuh ʾarjâk ʾin tⁱballⁱġuh sᵃlâmî 'if you fall in with him, I beg you to give him my greetings'.

(iii.) With the imperfect in the protasis and in the apodosis:—

lau yôkul hälbahdalăh yitnäddim ʿală-ʾlhᵃtîkäh ilyôm yâ bukrah 'if he swallows this insult, he'll repent the disgrace sooner or later'[3];

lau tiḏḫul ilbêt mâ tâḫuḏ bard 'if you come into the house, you won't catch cold';

[1] See pp. 15 and 46.

[2] Here the perfect properly bears the sense of a future perfect.

[3] Literally: 'to-day or to-morrow'.

lau mâ ti"ṭif izz"hûr fi-'lmarj mâ 'ätkaddar 'if you don't pick the flowers in the meadow, I shan't be sorry';

lau tistännā yumkin izzôba'ah yint'hā 'an "a'rîb 'if you wait, perhaps the storm will end shortly'.

(iv.) Sometimes a participle takes the place of the imperfect:—

'iẓâ mimkin ṣalliḥ kull šî b'yilzamuh tiṣlîḥ 'if possible, repair everything (that) needs repairing'.

(v.) There is a tendency to insert *kân* 'was' after *'iẓâ*[1], whether it is required by the sense or not:—

ta'âl 'izâ kunt bitrîd 'come, if you like'.

(*b*) Impossible conditions in present time.

(i.) With the perfect in the protasis and the imperfect in the apodosis:—

lau kân haik 'a"'ud 'ila 'an yiji 'if it were so, I should stay till he comes'.

(ii.) With the perfect both in the protasis and in the apodosis:—

'iẓâ kunt fî m"ḥallak "asamt ilfar" 'If I were in your place, I should split the difference'.

(*c*) Impossible conditions in past time.

With the pluperfect both in the protasis and in the apodosis:—

'iẓâ kunt k'dibt kân jâzâk il'ustâḏ 'if you had lied, the master would have punished you';

lau kânit ilbint wa"a'it kânit inwaja'it 'if the girl had fallen, she would have hurt herself':

lau mâ kunt miritt binnäzläh kunt ruḥt l'andak b'kull s"rûr 'if I had not got ill with influenza, I should have come to you with pleasure';

lau mâ kân ṣâḥ'buh ḥallaṣuh kân ġiri" 'if his friend had not saved him, he would have been drowned'.

In this class *kân* is sometimes omitted in both clauses:—

lau ḥâlaft iss"rî" il"âḍî ḥakam 'lèk 'if you had broken the law, the judge would have condemned you'.

[1] Often shortened to *'iẓâ* (vulg.) before *kân*.

(*d*) Mixed conditions:—

lau mā-'ddars yitʿibnî kunt 'i"rā 'ilā baʿd nuṣṣ illêl 'if studying did not tire me, I should be reading often till midnight';

lau mâ šuġlî yijburnî 'askun fi-'lbälüd mâ kunt šiʿrait bêt fih 'if my business were not to compel me to live in the town, I should not have bought a house in it';

'izâ kunt ʿirift hāḏâ mâ ʿammâl 'amkuṯ hôn fî halwa"t 'if I had known this, I should not be staying here at present'.

In vulgar Arabic *kân* 'was' after the conditional particle is sometimes treated as if it were indeclinable:—

lau kân ʿimlū haik 'if they had done so'.

The present may be substituted for the imperfect in either or in both clauses (coll.) in conditions referring to present or future time:—

'iẓâ biḍḍall ʿalā hättᵃṣarruf 'aḫṣum ʿᵃlêk min 'ijrᵃtak 'if you persist in this behaviour, I shall make a deduction from your wages';

minkân bukrah bakkîr fi-'lmᵃdînäh 'iẓâ mâ šättätš 'we shall be in the town early to-morrow if it hasn't rained';

'iẓâ bitṣîr tiʿraf biṣṣaid 'ᵃbûk biʿkân mabsûṭ 'if you become skilled at hunting, your father will be pleased'.

But the present tense after *'iẓâ kân* is rare (coll.):—

'iẓâ kunt mâ batʿibak 'if I am not troubling you'.

The verb *kân* 'it was' can also be used simply with a present meaning after *'in* or *'iẓâ* 'if':—

'iẓâ kânit arrîḥ šᵃdîdäh ilbaḥr yiʿkân ʿâtil 'if the wind is strong, the sea is rough';

'in kân biddäk willâ mâ biddäkš 'if it is your wish or not'.

In the common language *'iẓâ kân* and more often *'in kân* or *niʿkân* (vulg.) are treated as a conjunction which is either left uninflected or is inflected with the pronominal suffixes, the *â* being generally shortened and the *n* doubled before suffixes beginning with a vowel, as in *'inkännî* or *'inkânnî* 'if I', *'inkänkun* 'if you' and so on (vulg.):—

'in känhâ nâyᵢmäh lâ tᵢfêyikhâ 'if she's sleeping, don't waken her'.

When *lau'in* 'if' takes the pronominal suffixes, *kân* 'was', even if required by the sense, must be omitted:—

lännî ṣaddêṯik fî šî mâ mällêt lî hälḫᵃdâmäh 'if I had put you off in anything, you would not have done me this service';
lännhâ lâ"itak fi-'lmᵃḥaṭṭah kânit saba"it 'ifkârak 'if she had met you at the station, she would have anticipated your wishes'.

Not infrequently coordination is preferred to subordination and the protasis is introduced by the conjunction *wa* 'and':—
'anä mâ bi"dir fizz[1] *wilfᵃlûkäh bᵃʿîdäh häl"add*[2] 'I cannot jump if the boat is so far off'.

Finally certain elliptical constructions should be observed:—
(*a*) *'âḫ lau* 'if only', in wishes:—
'âḫ lau bⁱsiḫḫ hälmᵃnâm 'if only this dream were true!'.
(*b*) *lau lâ* 'where it not for':—
lau lă-'lfa"r wilġⁱnâ kânit iddinyâ bilḫair 'where it not for poverty and wealth, the world would be all right'.

Notice also *'in kaṯṯarat* 'at the most'[3] and *'in "allalat*[4] 'at the least'.

CHAPTER XVIII. THE PREPOSITIONS.

§ 1. Prepositions with Pronominal Suffixes.

All prepositions can take pronominal suffixes in the same way as nouns, with the usual variations common to the different dialects as well as the feminine forms in the plural (fell.), which are here omitted:—

(i).	*bi* 'by'	*la* 'to'	*min* 'from'	*maʿ* 'with'
Singular.				
1 p. c.:	*bî*; *bini* or *bîyi* (vulg.)	*lî* or *ílî* (vulg.)	*minnî*	*maʿî*
2 p. m.:	*bak*	*lak* or *ílak*	*minnak*	*maʿak* or *maʿk* (vulg.)
f.:	*bik*	*lik* or *ílik*	*minnik*	*maʿik*
3 p. m.:	*buh*	*luh* or *íluh*	*minnuh*	*maʿuh* or *maḫḫū* (vulg.)
f.:	*bⁱhâ*	*lᵃhâ* or *ílhâ*	*minhâ*	*maʿhâ* or *maḫḫá*[5] (vulg.), *maʿâh* or *maʿah* (fell.)

[1] For *'ᵃfizz*; see p. 103—104. [2] Literally: 'and the boat is so far off'.
[3] Or *bilᵃṯir*. [4] Or *bil"ᵃlilüh* [5] See p. 8.

Plural.

1 p. c.:	*bʿnâ*	*lᵃnâ* or *ílnâ*	*minnâ*	*máʿnâ*
2 p. c.:	*bʿkun*	*lᵃkun* or *ílkun*	*minkun*	*máʿkun*
3 p. c.:	*bʿhun*	*lᵃhun* or *ílhun*	*minhun*	*máʿhun* or *máḥḥun*[1] (vulg.), *maʿḥa* (Pal., fell.)

(ii.) *fî* 'in'; *ʿálā* 'upon':—

	Sing.	*Plur.*	*Sing.*	*Plur.*
1 p. c.:	*fʿya* or *fiyi* / *fîni* (vulg.)	*fînâ*	*ʿalêya* or *ʿalêyi* or *ʿalêy* (Pal.) / *ʿalîyi* (vulg.)	*ʿalênâ*
2 p. m.:	*fîk*	*fîkun*	*ʿalêk*	*ʿalêkun*
f.	*fîkī*		*ʿalêkī*	
3 p. m.:	*fîh*	*fîhun*	*ʿalêh*	*ʿalêhun*
f.:	*fîhâ*		*ʿalêhâ*	

The forms of *la* 'to' in general use are *la* (fell.) or *lä* (Pal.) and *li* (Syr.). The bye-forms with prefixed *i-* (Pal.) or *ʾi-* (Syr.) in the case of *la* 'to' are in regular use (coll.); the prefixing of this syllable, however, to *bi* 'by', which occurs chiefly but not exclusively in the 3rd pers. sing. and plur., is a vulgarism (Pal., fell.).

The *fällâḥîn* often drop the *n* after *u* in the 2nd. pers. plur. and say, for example, *ilčim* or *ilčū* (Pal.).

In close connection with a verb, especially when it terminates in two consecutive consonants, the prefixed *i-* is accented and the *l* is then doubled if the suffix begins with a vowel (Syr., Pal. loc.):—

ḥaḍḍart ílluh ilʿᵃšâ 'I prepared supper for him'.

In Syria (vill.) this very often takes place, even when the preposition is not dependent on a verb; in Palestine, however, it is generally avoided, except locally (Pal. fell. and Gal.). The dialect of Sidon is peculiar in that in the 1st pers. sing. of the perfect, the termination *-u* (class.) is restored before this form of the preposition, which then forms one word with the verb:—

ʾultúllak for *ʾult íllak* 'I told[2] you';

fᵃtaḥtúllak ilbâb 'I opened the door for you'.

[1] See p. 8.

[2] In classical Arabic, *qultu* 'I told' and *qulta* 'thou didst tell' respectively.

This *u* is then introduced by false analogy also in the 2nd pers. sing.:—

ʾultúllî for *ʾult íllî* 'you told[1] me'.

But this form with the preformative *ʾälif* is best avoided after a verb ending in a vowel but may be used for emphasis after other such words:—

jäddᵊdū läk (not *ilak* or *illak*) *ilʾijrah?* 'have they renewed the lease for you?';

haiḏâ ʾilî yâ ḫᵃwâjâ? 'is this for me, Sir?'.

Otherwise, apart from its use after verbs, the longer form chiefly serves to give weight to the preposition at the beginning of a sentence:—

ʾiluh mᵘḫâḍah yimmâ jisr janb min hôn? 'has it a ford or a bridge near here?'.

The prefixing of this vowel to the preposition before a noun, as in *ilsäbäb* (for *lᶦsäbäb*) *ġairuh* 'for a different reason', *ibḥâl* (for *bᶦḥâl*) *faʾʾr* 'in a state of poverty', is incorrect (Syr., loc.).

The attachment of the verbal suffix of the 1st pers. sing. *-nî* 'me' to a preposition, as in the phrase *mâ ʿbnî šî* (for *mâ ʿandî šî*) 'I haven't anything' (Al.), is highly irregular.

Before the definite article *bi* and *la* or *li* become *bil-* and *läl-* (Pal.) or *lil-* (Syr.) respectively, and the *l* of the article is regularly assimilated to the 'solar letters'[2] in both cases. Similarly *maʿ* 'with' is combined with the article to form *maʿl-* (coll.). But the crasis of *bi* and *la* with the first syllable of nouns beginning with a vowel, or rather with *hämzäh*, as in *lammî, limmî* or *lummî* for *lᵃʾummî* or *lᶦʾummî* 'to my mother', is not to be imitated (Pal., vulg.).

Out of *mâ la* 'what (is it) to . . .?' in such phrases as *mâ läk umâ lᶦhälmaṣlaḥah?* 'what have you to do with this affair?'[3] has been formed the compound *mâl-* or *mân-* (vulg.), to which the pronominal suffixes may be added (coll.):—

ʾânâ ʾᵃšûfak kull mâläk or *mânak* (vulg.) *tidrus* 'I see you studying for all that you're worth'[4];

[1] In classical Arabic, *qultu* 'I told' and *qulta* 'thou didst tell' respectively.
[2] See p. 32. [3] Literally: 'what (is it) to thee and what to this affair?'.
[4] Literally: 'all (that is) yours'.

kull mâluh or *mânuh* (vulg.) *l^{a}ḫalf* 'he's altogether behind hand'.

Before the article *min* 'from' almost, if not quite, loses its vowel, forming *m^{i}nil-* or *mnil-* (Syr.) and even *mil-*, with complete aphaeresis of the *n* (Al.):—

m^{i}nilbêt and *mnilbêt* (coll.) or *milbêt* (Al.) 'from the house';
inn^{u}zûl ʾahyan m^{i}niṭṭ^{u}lû 'descending is easier than ascending'.

In the same way *min ʾên* becomes *m^{i}nên* or *mnên* (coll.) 'whence'. The *n* is lost also, elsewhere than before the article, in a few phrases (Al.), such as *miḫáqqâ* (for *min ḫaqqhâ*) 'in fact'.

As in *min* 'from', the *n* is doubled also in *ʿan* 'from' before suffixes beginning with a vowel.

In ordinary speech *ʿálā* 'upon' is abbreviated to *ʿa-* and, with the article, *ʿal-* or *â-* (Jer., Leb.):—

ʿay^{a}mînak 'on your right'; *ʿaš^{a}mâlak* 'on your left';
ʿaly^{a}mîn 'on the right'; *ʿašš^{a}mâl* 'on the left'.

The suffixes are attached to *ʾílā* 'unto', *ḫ^{a}wâlā* (Pal.) or *ḫawalā* (Syr.) 'around' precisely as to *ʿálā* 'upon'. A peculiar development of *ʾilā* is found in the use of the abbreviated 2nd pers. masc. sing. *lêk* 'behold!', to which the pronominal suffixes may be attached (Syr., loc.):—

lêkûh 'there he is!'; *lêkhûn* 'there they are!';
lêk ilmarkab ʾillî jâyī 'see! the boat which is coming!';
lêk hálbint mâ ʾakwashâ 'look at that girl! how pretty she is!'.

To all prepositions ending in *ā* and *â* the suffixes are attached as to *ʿ^{a}šâ* 'supper'[1], as in *w^{a}râh* 'behind him' from *wárâ* 'behind' and *b^{a}lâhâ* 'without her' from *bálâ* 'without', and so on.

Similarly to prepositions ending in *ū* they are attached as to *ʿúḍū* 'limb'[1], as in *n^{a}ḥûh* 'towards it' from *náḥū* 'towards'[2].

The preposition *ʿand* or *ʿind* 'at the house of' usually takes the suffixes in the regular form; but the 1st pers. plur. *ʿindnâ* or *ʿínd^{i}nâ* or *ʿín^{i}dnâ* (fell.) 'with us' tends to be contracted to *ʿínnâ* (Pal. and Syr., vulg.); elsewhere it assumes a fem. sing. form *ʿindît-* (Dam.) or *ʿindîyät-* (Syr., loc.) not infrequently before the suffixes, as in *ʿindîtnâ* or *ʿindîyätnâ* 'at our house':

[1] See p. 30. [2] Literally 'direction'.

so the *fällâḥîn* often inserts *î* in *tiḥt* (for *taḥt*) 'under' before the suffixes, saying either *tiḥtîhim* or *tiḥtʾhim* for *taḥthum* 'under them'.

Further, *bên* or *bain* 'between' is peculiar in always taking the termination of the feminine plural before the suffixes, as in *bênâtnâ* 'between us', *bênâtkûn* 'between you' and *bênâthûn* 'between them', under the influence of a meaning which implies a plural object; but the forms *bênî*, *bênak* and so on are equally common. Similarly *barrâ* 'outside' and *jûwâ* 'inside' become *barrât* and *jûwât* respectively when followed by the definite article or pronominal suffixes.

When *miṯl* 'like' is used to introduce a pure comparison, the noun which it governs requires the definite article, but not otherwise:—

qâsī miṯl iḍḍabʿ 'cruel as the' (or 'a) hyaena';
mäbyâʿ miṯl ʿabd 'sold as a slave'.

Lastly, the conjunction *ḥattā* 'until' is sometimes used as a preposition with nouns, meaning 'so much as', 'at least', 'even', but it may never take pronominal suffixes:—

râyiḥ ʾüstaʿṭim ḥattăʾlfâkʲhäh 'I'll taste at least the fruit';
ʾânâ mâ bʲrûḥ lᵃʿand ḥádâ ḥattā wᵃlâ ʿand bêt ḥaiyî 'I do not go to anyone, not even to my brother's house'.

§ 2. The Meaning of the Prepositions.

la or *li* 'to', 'for':—

Of possession:
lʲmîn hôdī?—ilî hādôlîk iṭṭʲmâqât 'whose (are) these?—those gaiters (are) mine'.

Of purpose:
ʿᵃzîmäh lilgádā 'an invitation to lunch';
maiyah lilgásl 'water for washing';
ḫaṭir lišširb 'dangerous to drink';
lʲêy säbäb 'for what cause?'; *lʲhässäbäb* 'therefore';
bilyât laṣṣâff ilʾaural 'tickets for the first class'.
ṭâwlah lilkʲtíbäh 'a writing-table'; *ṭabaq lilkutub* 'a book-shelf'.

Of time:
lʲʿîd ilmîdâd 'at Christmas'; *lᵃbukrah* 'till to-morrow';
min yômhâ lilyôm 'from then till now'; *lilʾân* 'hithertoo'.

Of motion towards:

ṭaila' baqarâtuh lissûq 'took his cattle up to market'.
issitt nizil lilbâzâr 'the lady has gone down to the bazaar';
ḫûḏ ilbaqdûnis lilḫ^{a}wâjah 'take the parsley to the gentleman';
$^{\flat}$êmtā bitrûḥ litt^{i}yâtrô? 'when are you going to the theatre?';
l^{a}wên bîḥauwil ilmarkäb? 'where does the ship put in?';
l^{a}haṣṣôb 'to this side', 'over here';
qaddêš $^{\flat}$ijrat ilm^{a}kâtîb lilḫârij? 'what is the fee for letters abroad?'.

Of condition:

lilġâyäh 'in the extreme'; *liṣṣudfäh* 'by chance'.

For the dative:

iḫt^{i}râmâtî lilḫ^{a}wâjah 'my compliments to the gentleman';
$^{\flat}$aḥsan lak 'all the better for you';
$^{\flat}$ardā lak 'all the worse for you'.

For the ethic dative:

sällim lî $^{\flat}$alā $^{\flat}$ây^{i}lak[1] 'remember me to your family';
ḫallîh yišrab luh ilqahwah 'let him drink his coffee';
kûlā l^{a}hum luqmah 'do eat a piece'[2].

In some of its uses to express the ethic dative *la* comes almost to express the direct object:—

ḫallêtuh yiḥlaq lî 'I got him to shave me'[3].

In this sense *la* is sometimes used to introduce the noun to which a preceding pronominal suffix attached to the verb refers, especially when it is uncertain which noun is the antecedent (vulg.):—

$^{\flat}$änt šuftuh l^{a}ḫaiyî? 'have you seen my brother?'[4];
$^{\flat}$äntî t^{i}muddhâ lissufrah? 'will you lay the table?'.

This use may be extended to suffixes attached in the genitive case to substantives (vulg.):—

$^{\flat}$ummuh lilwalad 'the boy's mother'[5];
bâs $^{\flat}$îduh lilḫ^{a}wâjah 'he kissed the gentleman's hand'.

[1] Literally: 'greet your family for me'; or *$^{\flat}$ahl bêtak*.
[2] Literally: 'eat for your(selves) a piece'. [3] Literally: 'for me'.
[4] Literally: 'have you seen him—my brother?'.
[5] Literally: 'his mother—the boy's'.

Idiomatically with verbs:
ġafar l^{a}hum ġalaṭhum 'forgave them their mistake';
iddâʿī lak 'yours sincerely'[1];
šahad la 'gave evidence for'; *ḥakam la* 'acquitted'.

It is also used after all verbs of saying, permitting, giving, selling and so on. But verbs of giving, which require the preposition to introduce a substantive as indirect object, may take the accusative instead of a preposition when it is a pronominal suffix[2]:—
ʾaʿṭā lak or *ʾaʿṭâk* 'he gave you'.

bi 'by', 'with':—

Of place where:
bi^{i}ʾôḍat innôm 'in the bedroom'; *bišššams* 'in the sun';
bilbarr 'by land'; *bilbaḥr* 'by sea'; *bilq^{a}ṭâr* 'by train';
bilmarkäb 'on board'[3]; *mîn kân bilʾawwal?* 'who was first?';
mâ m^{i}nistarjī niqṭaʿ bilmâiy 'we dare not pass through the water'.

Of the instrument:
ḍarab bilkäff 'struck with the hand';
kätäb b^{i}rîšäh 'wrote with a pen';
majrûḥ bir^{a}ṣâṣah 'wounded by a bullet'.

Of price:
b^{i}kâm or *b^{i}qaddêš?* 'how much?'; *bilkirah* 'on hire';
qaddêš b^{i}tiṭlub buh? 'how much do you want for it?';
b^{i}ṭämän fâḥiš 'at an excessive price'; *bit^{u}râb* 'dirt-cheap';
b^{i}ṭämän ʾaṣlîy 'at cost-price'; *ilqiṭʿah b^{i}qirš* 'at a piastre each[4]'.

Of time:
b^{i}ʾarḍîyät iljumʿah? 'in the course of the week?';
bilʾawwal[5] 'at first'; *bilʾ^{a}ḫîr*[6] 'at last'; *binn^{i}hâyäh* 'finally';
b^{i}ʾaqrab mâ yumkin 'as soon as possible';
binn^{a}hâr 'in the day-time';
qaddêš bäddäk bilyôm 'how much do you want a day?'.

Of condition and manner:
kîf ḥâlak?—b^{i}ḫair or *bilḫair* 'how are you?—well';
b^{i}ġâyät iss^{u}râr 'with extreme pleasure';

[1] Literally: 'who prays for you'. [2] See p. 171.
[3] Or *bilwâbûr* 'on [board the] steamer'.
[4] Literally: 'the piece for a piastre'.
[5] Or *fî-lʾawwal*. [6] Or *fî-lʾ^{a}ḫîr*.

bik^{i}mâl il'ăsŭf 'with much regret';
b^{i}'iẓnak or *bil'iẓn* 'by your leave';
maktûb bismăk 'a letter for you'[1];
biṭṭâli 'going up hill'; *binnâzil* 'going down hill';
bilmâši 'on foot'; *birrâyiḥ ubiljâyī* 'there and back';
bil^{ᶜ}arabîy 'in Arabic'; *bil^{ᶜ}âlī* 'aloud';
bil'ijmâl 'whole sale'; *bilm^{i}farraq* 'retail';
bil^{ᶜ}ajl or *b^{i}sur^{ᶜ}ah* 'in haste'; *binnisbăh* 'comparatively';
ṭaulah b^{i}jirrâr fī-'lwasṭ 'a table with a drawer in the middle'.
bitt^{a}mân 'all right'; *bilkullîyăh* 'completely';
bittŭdrîj 'gradually'; *bilqadd* 'in such wise';
bil^{ᶜ}aks 'on the contrary'; *bilkâd* 'scarcely';
bil^{ᶜ}aṣb 'by force'; *b^{i}luṭf* 'kindly';
bis^{u}hûlah 'easily'; *biṣ^{u}^{ᶜ}ûbah* or *bizzûr* 'with difficulty';
''ahwah bik^{a}lîb 'coffee with milk';
ḫubz b^{i}zibdăh 'bread and butter'.

Of measure:

b^{i}'akṯar 'much more'; *bi''^{a}qall* 'much less';
biq^{a}lîl 'by a little'; *z^{i}yâdăh bik^{a}ṯîr* 'far too much';
'a^{ᶜ}rîḍ biq^{a}lîl 'much broader'; *'aqbî^{ᶜ} bik^{a}ṯîr*[2] 'much uglier';
bilq^{a}lîlăh 'at the least'; *bizzôd* (fell.) 'extraordinarily';
bilk^{a}ṯîr issâ^{ᶜ}ah ṯ^{a}lâṯăh'illâ rub^{ᶜ} 'at the most a quarter to three';
qabluh or *qabl^{i}hâ b^{i}yôm* 'a day earlier';
sâ^{ᶜ}^{a}tî b^{i}tit'aḫḫar b^{i}rub^{ᶜ} sâ^{ᶜ}ah 'my watch is a quarter of an hour slow';
sâ^{ᶜ}^{a}tî biṭsabbik[3] *b^{i}nuṣṣ sâ^{ᶜ}ah* 'my watch is half an hour fast'.

Of cause:

mitkăbbir b^{i}'ahlîtuh[4] 'proud of his ability';
b^{i}ṣidfăh 'by chance'; *bilqaṣd* 'intentionally';
bil'^{a}râdăh 'on purpose'.
b^{i}sáhū qalam 'by a slip of the pen'.

Of material:

k^{a}nîsăh mibnîyăh bilḥajar 'a church built of stone'.

In oaths:

billâh or *ballâh* (fell.) 'by God!'.

[1] Literally: 'in your name'.
[2] Or *bikṯîr* (coll.). [3] Or *bilqaddim*. [4] Also *fî* or *min*.

In various phrases:

bi-ḫâṭir-ak 'good-bye'; *bilḫâliṣ* 'quite';
bi-râsuh 'just so'; *marḥabâ bak* 'welcome to you!'.

Idiomatically with verbs:

samaḥ luh bi-ḥazm il-ʿafš 'allowed him to pack the luggage';
iftakar bi-waṭanuh 'thought of his home';
ʾâman bil-ʾislâm 'believed in Islam';
miskuh bid-irâʿuh 'seized him by his arm';
t-mättaʿ bi-zyâr-atuh 'enjoyed his visit'.

With adjectives:

râḍī bi 'content with'; *ḍ-ʿîf bi* 'weak from'; *m-rîḍ bi* 'ill with'.

fî 'in'.

Of place:

fî ʾôḍat issufrah 'in the dining-room';
fi-ʾl-ʿâlī 'on the upper floor';
tazkarah fi-ʾttâniy 'a ticket in the second class';
râḥ fî ṭ-rîquh 'went on his way';
ḥaṭṭ fi-ʾljêb 'put in [his] pocket';
fî haidâk issaub 'yonder'; *fî ḍau-ʾlqamar* 'in the moon-light'.
fî bi-lâd ʾajnabîyäh 'abroad'; *fi-ʾlqurnäh* 'in the corner';
bitzunn-in issitt fi-ʾlbêt? 'do you think that the lady's at home?';
qîd ilḫail fî hännäzläh 'lead the horses on this slope'.

Of time[1]:

fî hälfursah 'meanwhile'; *fi-ʾšši-tâ*[2] 'in the winter';
fi-ʾlwaqt 'punctually'; *fî muddäh q-ṣîrah* 'shortly';
fi-ʾlq-rîb ilʿâjil 'in the immediate future';
fi-ʾlmistaqbil 'in the future'; *fi-ʾlmâḍī* 'formerly';
fî ramšit ʿain 'in the twinkle of an eye';
qaddêš il-ʾijrah fi-ʾssinäh? 'how much is the rent a year?'.
z-ġîr fî ʿumruh 'young'; *kabîr fî ʿumruh* 'old'.

Of the instrument:

ḍarab fi-ʾlbârûdäh 'shot with the gun'.

Of power:

fî ʾîdî 'in my power'; *fî ḫ-dâmtak* 'at your service'.

From this is derived the use of *fî* 'in the power of' with a pronominal suffix, governing a dependent verb in the imperfect

[1] See Ch. XIV, §§ 5 and 6, for its use in dates and expressions of time.
[2] Or *šitwîyäh* (vulg.).

without a subordinate conjunction to introduce it, used especially in the dialect of the Durûz (Leb.):

ṣâr fîkun tiksʲrū hôn 'you could stay here';
fînâ nʲʿalliq unisqī-ʾlḫail hôn 'we can feed and water the horses here'.

In various phrases:

fī-ʾlʿarabîy iddârij 'in colloquial Arabic';
kêf ṣâyir fîh? 'how goes it?';
šû fikrak fîh 'what do you think of it?';
šû büddük fîh 'what'll you do about it?'.

Idiomatically with verbs:

ibtadā fî 'began'; *šakk fî* 'doubted about'.

ʿ*alā* 'upon', 'against'.

Of place:

ʾ*aʿad ʿalā kursîy* 'sat on a chair';
ʾ*aʿad ʿală-ʾssufrah* 'sat at table';
ṭiliʿ ʿală-ʾttäll 'climbed the hill';
râḥ ʿalā zârûb 'went by a lane';
biḫʲzântên ʿală-ʾljanbên 'with two cupboards at the sides';
marr ʿalā[1] *müktäb ilbusṭah* 'passed by the post-office';
ʾ*ôḍah kâsʲfäh ʿală-ʾlbaḥr* 'a room looking on the sea';
ʿ*alā ṭûl*[2] *ḫâffit innahr* 'along the river-bank';
ʿ*alā janb ilqâdûmîyäh* 'beside the foot-path';
tâ niqṭaʿ ʿalā häljisr 'let's cross this bridge';
râḥ ʿală-ʾlbarr 'went ashore'.

Of time:

ʿ*alā bukrah bakkîr* or *bukrah ʿalā bukrah* 'early to-morrow';
ʿ*alā käm yom büddak yâh?* 'for how many days do you want it?';
iššäms ṣârit ʿală-ʾlgʷrûb 'the sun was about to set';
qaddêš tiṭlubʿală-ʾssâʿah? 'how much do you want by the hour?'.

Of manner and condition:

ʿ*alā hässikl* or ʿ*alā hälkêfiyah* 'in this way';
ʿ*alā kêfak* 'at your pleasure'; ʿ*alā ḫaḏar* 'on one's guard';
ʿ*ală-ʾlʿâdah* 'according to custom'; ʿ*ală-ʾssakt* 'quietly';

[1] More often *maraq min* or *maraq min ʿind* (coll.).
[2] Literally: 'by the length of'.

ʿalfâḍī or *ʿală-ʾlbᵘlâš* 'in vain'; *ʿalfôr* 'suddenly';
maraqah ʿală-ʾlḫâl[1] 'broth as it is'[2], 'plain broth';
qaddêš min hôn ʿalmâšī? 'how far [is it] from here walking?'.

Of cause:

illᵘfûf yûsaʿā ʿală-ʾllibs 'the gloves will stretch with wearing';
kâfă-ʾlbauwâb ʿalā ʿamaluh 'rewarded the porter for his labour'.

The phrase *ʿalā mahl* 'at leisure', 'slowly' requires a pronominal suffix referring to the subject:—

maššī-ʾlḫail ʿalā mahlak 'walk the horses slowly';
ḍabbênă-ʾlʾᵃwāʿī ʿalā mahlᵢnâ 'we packed the things at leisure'.

Of instruments:

zamar ʿală-ʾššäbbâbäh or *daqq ʿală-ʾnâyäh* 'played on the flute'.

Of burdens and obligations:

ʿᵃlêyi šuġl kᵃṯîr 'I am very busy'[3];
illî ʿᵃlêk fᵘlûs 'you owe me money'[4];
fî maʿak šî ʿᵃlêh rasam? 'have you anything dutiable?'[5];
ʿᵃlêyi šî bäddî ʾadfaʿuh? 'must I pay anything?'[6];
ʿᵃlêk safar sâʿᵃtên baʿduh min hôn 'you have a two hours' journey on[7] from here';
ʿalā râsî 'at your service'[8]; *ʿalā ḫᵢsâbak* 'at your expense';
fât ilwaqt ʿᵃlêyi 'my time is up'[9].

From this sense is derived the idiom by which a subordinate clause is made to depend on *ʿalā*, followed by the imperfect, the particle *ʾin* 'that' being omitted:—

ʿᵃlêyi-ʾstaʿjil 'I must hurry'[10];
ʿᵃlêk tᵢġaiyir ittrân hôn 'you must change here'[11].

In various phrases:

hässitrah bᵢtîjī ʿᵃlêyi 'this coat fits me';
qaddêš yilzam ʾidfaʿ ʿᵃlêh? 'what must I pay on it?':

[1] Or *ʿalḫall* (vulg.). [2] Literally: 'according to its state'.
[3] Literally: '(there is) much business upon me'.
[4] Literally: '(there is) money to me against you'.
[5] Literally: 'anything (which has) duty upon it'.
[6] Literally: '(is) there anything against me (which) I shall pay it?'
[7] Literally: 'after it'.
[8] Literally: 'upon my head', *i. e.* the responsibility is mine.
[9] Literally: 'the time is passed upon me'.
[10] Literally: '(it is incumbent) on me (that) I hurry'.
[11] Literally: '(it is incumbent) upon you (that) you change the train here'.

qiršên ʿală-ʾddizzînăh 'two piastres a dozen';
ʿalʿatm 'in darkness'; *ʿalā taḫmîn* 'by conjecture';
ʿală-ʾttijrîb 'on approval'; *ʿală-ʾttislîm* 'on delivery';
ʿalā bⁱsâṭ ilbaḥṯ 'under discussion'; *ʿală-ʾlqalb* 'inside out';
ilḥaqq ʿᵃlêk 'you're wrong'[1]; *ʿaib ʿᵃlêk* 'shame on you!';
ʿalā ʾêš ilkᵃlâm? 'about what's the conversation?';
bizⁱyâdăh ʿala zâlik 'furthermore'; *ʿalā kull ḥâl* 'in any case';
ʿală-ʾlʾakṯar 'at the most'; *ʿală-lʾᵃqall* 'at the least';
ʿală-ʾlǰâlib 'for the most part';
ʿalā qadd il'imkân 'as far as possible';
ʿalā kⁱyâs ʾirâduh or *daḫluh*[2] 'in proportion to his income'.

Idiomatically with verbs, nouns and adjectives:
ʾaḫaḏ ʿalā ḫâṭᵗruh min šî 'took a thing to heart';
radd ʿalā mäktûb 'answered a letter';
faḍḍal šî ʿalā 'preferred something to';
ʾᵃqâm[3] *daʿwā ʿalā* 'brought an action against';
ʾᵃdar[3] *bâluh ʿalā* 'paid attention to';
sakkar ilbâb ʿalā 'shut the door on';
ʾaʿlan ilḥarb ʿala 'declared war on';
zaiyad mâiyah ʿalā 'added water to';
sallam ʿalā 'greeted'; *naṭar ʿalā* 'waited for';
šahad ʿalā 'gave evidence against'; *ḫakam ʿalā* 'condemned';
daʿā ʿalā 'cursed'; *dâwam ʿalā* 'persevered in';
fättäš or *iṭṭalaʿ ʿalā* 'searched for'; *karā ʿalā* 'let to';
tᵃkassar ʿalā 'was sorry about'; *sakar ʿalā* 'thanked for';
ḫᵃrâm ʿală-ʾnnᵃsârā 'forbidden to Christians';
ṣaʿb ʿalā 'difficult for'; *sahil ʿalā* 'easy for';
wâǰib ʿalā 'incumbent on'; *qâdir ʿalā* 'capable of';
zaʿlân ʿalā 'angry with'[4];
ṣᵃġîr and *kᵃbîr ʿalā* 'small' and 'big for';
mitʿauwid ʿalā 'accustomed to'.

min 'from'.

Of place:

innahr jâyi mⁱnilǰäbäl ʾillî qⁱbâlnâ 'the river comes out of the mountain opposite us':
intaqal[5] *mⁱnilbêt* 'moved house';

[1] Literally: 'the truth (is) against you'. [2] Or *madḫâluh*.
[3] See p. 94. [4] Or *min*. [5] Or *ṭili*ʿ.

daḫal mᵢnilbâb 'entered by the door';
ilbâb ʾillî ḫaraj minnuh 'the door by which he went out';
iṭṭalaʿ mᵢniššubbâk (Syr.) or *mᵢniṭṭâqah* (Pal.) 'looked out of the window';
min qᵃrîb 'near by'; *min bᵃʿîd* 'at a distance';
min ǵâd lᵃjâyĕʾlbâǵâz 'from this side to that of the pass';
min hännaḥḥ or *hännâḥ* 'on this side';
min hāḏâk innaḥḥ or *innâḥ* 'on that side';
quṣṣ šaʿrî min ḫalf 'cut my hair behind';
ḫallîh šaʿrî ṭᵃwîl min quddâm 'leave my hair long in front'.

Of time:

min muddäh ṭᵃwîlah 'for a long time past';
min muddäh qᵃṣîrah 'a short while ago';
min sinäh 'a year ago'; *min šahrain* 'two months ago';
min zᵃmân 'for some while'; *min hallaq urâyiḥ* 'henceforth';
min bukrah uṭâliʿ 'from to-morrow on';
min yômhâ ujâyī or *urâyiḥ* 'from that time onwards';
baʿd jumʿah mᵢnilyôm 'this day week';
min waqt lᵢwaqt 'occasionally'.

Of the cause:

mᵢnilḥᵃrârah 'because of the heat'; *mᵢnittaʿb* 'out of fatigue';
min šânî 'for me'[1]; *min šân hâṭᵢrak*[2] 'on your account';
min faḍlak 'of your favour', 'please'; *mᵢnilʾaṣl* 'originally';
mᵢnilʾasaf 'unfortunately'; *min jadd* 'in earnest', 'seriously';
mämnûn min faḍlak 'obliged [to you] for your kindness';
min sû ḫaẓẓʾinʾijraiyî fîhun mᵃsâmîr[3] 'it is my misfortune to have corns'.

Of materials:

bêt mibnī mᵢnilqirmîd 'a house built of brick'.

In a partitive sense:

qabl äkäm min jumʿah[4] 'some weeks ago';
yôm mᵢnilʾaiyâm 'one day';
urâḥᵢdäh mᵢnilḫaddâmât 'one of the nurses'[5];

[1] Also *min jᵃrâyi* or *min taḥt râsî*. [2] Or *ḥáṛak* (vulg.).
[3] Literally: '(it is) of the badness of my luck that my feet — on them (are) corns'.
[4] Always with the singular after *akam* 'some'.
[5] Namely, 'sick-nurses'; but *murḍᵢʿah* 'wet-nurse' and *dâdˆh* '(children's) nurse'.

wazrah mᵢnilwazrât 'one of the aprons';
wazrât mᵢnilwazrât 'some of the aprons';
mâ ʿandakš mᵢniṭṭᵃḥîn ʿairuh?[1] 'have you none of the other flour?';
mᵢnilḥikmäh ʾin[2] *tᵢqaššar ilburdᵢqân* 'it is wise to peel oranges';
mᵢnil'ahwan mâ yᵢkûn ʾin[3] *tiṣbaʿ ilhᵘdûm* 'it is very easy to dye clothes'.

Of the part affected:

ilḥᵢṣân ḥafyân min ʾijruh 'the horse is shoeless on one foot'[4];
min kull qalbî 'with all my heart'.

In various phrases:

saqat min daʿwā 'failed in a law-suit';
ʿabar ilwâdī min iljisr[5] 'crossed the torrent by the bridge';
hādâ mitʿalliq minnak 'this depends on you';
mâ bᵢyaʿrif kâʿuh min bâʿuh 'he does not know his elbow from his wrist'.

Idiomatically with verbs and adjectives[6]:

simiʿ min 'heard from'; *ʾaḫaḏ min* 'took from';
istᵘrā min 'bought from'; *ḫâf min* 'was afraid of';
ḫallaṣ min 'finished with', 'got rid of'; 'saved (anyone) from';
qᵘrîb min 'near to'; *bᵘʿîd min* 'far from';
ʾᵘkîd min 'certain of'; *faʿâz min* 'afraid of'.

ʿan or *ʿin* (fell.) 'from', 'about'.

Of place:

ʿan ṭᵘrîq[7] *ilmaḥkamah* 'past the law-courts';
ʾiyiġlaṭ ʿan ilmᵘḥall? 'will he miss the place?';
iṭṭᵘrîq ʾillî lâzim lak tâḫᵘḏuh ʿan[8] *šᵢmâlak* 'the way which you must take is on your left';
šû numrat jârak ʾillî ʿan ilyᵘmîn? 'what is the number of your neighbour on the right?';
nazart issahl ʿan ġaib 'we saw the plain from a distance'.

[1] Literally: 'other than it'.
[2] Literally: '(it is) of wisdom that...'.
[3] Literally: '(it is) of the easiest that there is that...'.
[4] Literally: 'from its foot'. [5] Or *qaṭaʿ ʿală-ʾljisr*.
[6] See Ch. XIII, § 2, for its use in the comparison of adjectives.
[7] So used in the sense of *ʿriâ* (a place)'.
[8] More often *ʿalā*.

Of time:

ʿan qᵃrîb 'soon'; 'almost'.

In comparisons[1]:

yiswa jᵃwâd zôd ʿan ġairuh 'it's worth more than any other'[2].

In various phrases:

ʿan ʾiḏnak 'by your leave'; *ġaṣbᵃm ʿannî* 'in spite of me';
fîh ḫabar jᵃdîd ʿannuh? 'is there fresh news about it?'.

Idiomatically, after verbs:

saʾal ʿan 'inquired after'; *ġâb ʿan* 'was absent from';
fiḍil ʿan 'remained over'; *manaʿ ʿan* 'restrained from';
qaṭaʿ ʿan 'desisted from'; *waqaʿ ʿan* 'fell from'.

maʿ or *maʿa* or *maʿâ* (Jer.) 'with'.

Of accompaniment:—

ilmⁱkârī rakaḍ maʿnâ 'the driver ran with us';
kull jîl maʿ jîluh yilʿab 'every generation plays with its own generation';
maʿak sáʿᵃtak 'have you your watch on you?';
šây maʿ ḥᵃlîb 'tea with milk'.

Of possession:—

maʿak qalam rᵃṣâṣ uṣamᵃġ hindîy 'have you a lead-pencil and india-rubber?';
mâ maʿîš waraq izzⁱyârah 'I haven't got any visiting-cards'.

Of place:—

maʿ issûr 'along the city-wall'; *maʿ ṭûl innaʿṣ* 'beside the bog'.

Of time:—

maʿ[3] *ṭᵘlâʿ issäms* 'at sunrise'.

In various phrases:—

illḥaqq maʿak 'you're right'[4]; *maʿak ilwaqt* 'have you time?'[5].
maʿuh zinṭarîyäh 'he has dysentery'; *maʿ sᵃlâmah* 'farewell'[6];
maʿ kônî ġᵃrîb 'in spite of my being a stronger';
maʿ ẓâlik 'all the same'; *maʿ iḫtⁱrâmâtî* 'with my compliments';
qaddêš ʾaḫaḏ issafar maʿuh 'how long did the journey take him'[7];
mâ taʿmilš hälmaʿrûf maʿî 'won't you do me this favour?'.

[1] More often *min*; see pp. 176—177.
[2] Literally: 'it equals something valuable more than other than it'.
[3] Or '*and*. [4] Literally: 'the truth (is) with you'.
[5] Or *ilak waqt* or *ʿandak waqt*.
[6] Literally: 'with peace!'; or *maʿa-ʾssᵃlâmäh*. [7] Literally: 'with him'.

ʿand and *ʿind* or *ʿînd* 'with', 'at'.[1]

Of place:

qaʿad ʿand izzêtûnäh 'sat by the olive-tree';
ʿand ʾuḫtî 'at my sister's'; *ajâ laʿandî* 'came to my house';
râḥ min ʿandak 'went from your house';
tiliʿ min ʿand maḫdûmuh 'left the service of his master';
hälǰäzmât daiyiqîn min ʿand ilkaʿb 'these boots are narrow at the heel'.

Of time:

ʿand iḍḍûhr 'at noon'; *ʿand ġurûb iššäms* 'at sunset';
ʿind ilwidâʿ 'at parting'.

Of possession:

ʿandak kull ilmaṣârī 'you've got all the money';
mâ ʿandîš waraqat bûl 'I haven't a stamp'.

In phrases:

mâ fîš ʿanduh ḫabar ġairuh 'he hasn't any other news';
qaddêš issâʿah ʿandak? 'what's the time according to you?';
biyiḥsin ʿandak tismaʿnî? 'will you have the goodness to hear me?'.

ʾilā 'to', 'towards'.

Of place:

ʾêmtā wiṣilt ʾilă-ʾlmînâ 'when did you get to the harbour?';
baʿatt ilwalad ʾilă-ʾlbank 'I sent the boy into the bank';
fînâ narûḥ min hôn ʾilă-ʾḍḍaiʿah 'can we get from here to the village?'.

Idiomatically with verbs:

naẓar ʾilā 'looked at'; *iḫtâǰ ʾilā* 'had need of';
balaġ ʾilā 'amounted to'; *ištakā ʾilā* 'complained to'.

ġair 'other than'.

ġair šikl 'otherwise'; *fî ġair matraḥ* 'elsewhere';
ġair miraiyiḥ 'uncomfortable' (of things);
ġair mitraiyaḥ 'uncomfortable' (of persons);
ġair minkin 'impossible'; *ġair miʾaddäb* 'impolite':
ilmiʿmârîy ġairuh 'the other[2] bricklayer';
ilmiʿlâyäh ġairhâ 'the other[3] cloth';

[1] Used especially like the Fr. *chez*. [2] Literally: 'other than him'.
[3] Literally: 'other than it'.

min ġair ḥaqq 'wrongly';
fî mäktäb ġair mäktᵘbî 'in another office than mine';
farjînî jôz kilsât ġairuh 'show me another pair of socks';
wᵘlâ šî ġairuh 'and nothing else'; *uġair išî* 'and so on'.

The four following prepositions must be preceded by *la* 'to' and *min* 'from' when denoting motion towards and motion from respectively:—

baʿd or *baʿid* 'after'.

Of time:
baʿd qᵘlil and *baʿd šᵘwâiy* or *šᵘwâiyäh* 'shortly';
baʿd bukrah '(the day) after to-morrow';
baʿd jumʿᵃtên mitl ilyôm 'this day fortnight'[1].

Of place:
baʿd ilḥastᵘḥânäh 'beyond the hospital'.

taḥt or *tiḥt* (fell.)

Of place:
taḥt ittâwlah 'under the table';
ḍaiyiq min taḥt ilbâṭât 'tight under the shoulders';
ṣâr ilwaqt tänrâḥ lᵘtaḥt 'it's time for us to go downstairs';
ṭalliʿ issᵘnâdîq min taḥt 'bring up the trunks from downstairs';

Metaphorically:
taḥt ʾamrî 'under my orders'; *taḥt ʾamrak* 'at your service';

fauq or *fôq* 'above', 'beyond'.

Of place:
*fôq ittala*ʿ 'above the ascent':
fôq illôḥ 'on the top of the plank';
jîb ʾᵃwâʿi lᵘfôq 'bring my things upstairs!';
näzzil ilʿafš min fôq 'bring down the luggage from upstairs'.

Metaphorically:
fôq qûᵘwʿtî 'beyond my strength';
fôq ṭâqᵘtî 'beyond my patience'.

wárâ 'behind'.

Of place:
rakaḍ wárâ-ʾlʿarabîyah 'ran behind the carriage':
baʿat wárâ-ʾllᵘkîm 'sent for the doctor'.

[1] Literally: 'after a fortnight like to-day'.

§ 3. The Remaining Prepositions.

The following list contains most of the remaining prepositions[1] in current use: —

(a) simple prepositions:

barrâ or *barrâ min* or *barrât* (vulg.) 'outside'[1];
bädäl or *bᵃdâl* 'instead of'; *janb* or *janb min* 'beside'[2];
bên 'between,' 'among'[2]; *jûwâ* or *jûwât* (vulg.; Al.) 'within'[2];
ḥadd or *biḥadd* or *hadd min* and *ʾiḥdā* (fell.) 'beside', 'along';
lᵃḥadd 'up to'; *ḥasab* 'according to';
ḥôl and *ḥᵘwâlā* (Pal.) or *ḥawalā* (Syr.) and *dauwâr* (Al.) 'round';
ḥalf 'behind'[2]; *ḥârij* 'outside'[2]; *dâḫil* 'inside'[2];
ṭûl 'throughout';
ʿádā, mâ ʿádā or *ʿádā min* 'except';
ʿiwaḍ or *ʿiwaḍ ʿan* 'instead of';
ḍidd 'over against'[2]; *ǵâd* or *ǵâdī* (Pal.) 'on that side of'[2];
qabl 'before' (of time); *qⁱbâl* 'opposite'[2];
qadd 'as much as'; *quddâm* 'before' (of place)[2];
ka (class.)[3] and *kᵃmâ* (fell.)[4] 'as', 'like';
kirmât or *kurmât* and *min taḥt râs* 'for the sake of';
miṯl or *zaiy* (Eg.) 'like'; *maṭraḥ* (coll.) 'in place of';
náḥū 'towards'; *nidd* 'corresponding to';
wusṭ 'in the middle of';

(b) compound prepositions:

ʿalā ʿan 'besides'; *ʿalā yadd* 'because of';
ʿan yadd 'by means of';
biḫᵘṣûṣ or *min ḫᵘṣûṣ* or *maḫṣûṣ* 'as regards', about';
bⁱdûn or *min dûn* and *bálâ* (Pal., fell.; Syr.) and *min ǵair* 'without';
bⁱyâyī or *jâyī min* 'on this side of';
bⁱrayiḥ min 'on that side of';
dâyir min dâr or *min dâyir min dâr* 'round about';
ʿan jadd and *min kôn* 'because of';
lⁱʾäjl 'for the sake of'; *lⁱsäbäb* 'on account of';

[1] The suffixes are attached to the prepositions which end in a long vowel as to a noun terminating in the same way; see p. 30.

[2] Preceded by *la* 'to' and *min* 'from' when denoting motion to and motion from a place respectively.

[3] Only used in a few phrases like *kᵃzâlik* 'so' (class.).

[4] Also, and properly, a conjunction (class.).

min jiht or *min tálā* (Pal., fell.) or *min yamm* (Syr.) 'as regards';

min šân or *miššân* (Al.) and *ʿalā šân* or *ʿaššân* (Syr., vulg.) 'for the sake of', 'for'.

Examples:

bênî ubênäk 'between me and you'; *bênâtnâ* 'between us';
bálâ ġaraḍ 'impartially';
ṭûl inn^{a}hâr 'all day long'; *ṭûl illêl* 'all night long';
l^{a}ḥadd nuṣṣ iddärb 'up to half way':
ḍarbäh "add ḍarbäh 'blow for blow';
il^{ʿ}arḍ mitr waṭṭûl "adduh 'the breadth a metre and a metre in length'[1];
"abl sinäh miṯl ilyôm 'this day year ago';
miṯl il ^{ʿ}âdah 'according to custom', 'as usual';
min dûn fikr 'thoughtless'; *b^{i}dûn šakk*[2] 'doubtless';

Instead of *jûwâ* 'within' and *barrâ* 'outside' the periphrases *min . . . ujûwâ* and *min . . . ubarrâ* respectively are sometimes heard (fell.):—

m^{i}nilbêt ujûwâ 'inside the house';
m^{i}nilbâb ubarrâ 'outside the dove'.

Since the suffixes cannot be attached to *zaiy* 'like', *ḥ^{i}kâyah* 'story' is inserted to take them:—

zaiy ḥ^{i}kây^{i}tuh 'like him'; *zaiy ḥ^{i}kâyithâ* 'like her'.

It is even sometimes inserted after *miṯl* (Syr., vulg.), for which the Durûz substitute *ḍarb* (Leb.):—

miṯl ḥ^{i}kâytî or *ḍarb ḥ^{i}kâytî* 'like me'.

§ 4. The Verb 'to have'.

There being no verb denoting 'to have' in Arabic it is necessary to employ a circumlocution with the preposition *^{ʿ}and* or *^{ʿ}ind*, and occasionally with *ma^{ʿ}* or *la* or *bi* (Al.):

^{ʿ}andî k^{a}fûfak fî-^{ʾ}ljêb 'I have your gloves in my pocket';
má^{ʿ}hum ^{ʾ}âlit na"l iṣṣaut taba^{ʿ}nâ 'they've got our gramophone';
ilhâ käm ṭifl? 'how many babies has she?'.

The following table gives the negative forms, omitting the dialectical variations which occur as usual, in the present time:—

[1] Literally: 'and the length as much as it'. [2] Or *šikk* (Pal. fell.)

mâ ʿandîš	*mâ m^{a}ʿîš*	*mâlîš*	'I haven't'
mâ ʿandákš	*mâ m^{a}ʿakš*	*mâlákš*	'thou (m.) hast not'
mâ ʿandíkš	*mâ m^{a}ʿikš* or *mâ m^{a}ʿkîš*	*mâlíkš* or *mâlkîš* (Jer.)	'thou (f.) hast not'
mâ ʿandûš	*mâ m^{a}ʿûš*	*mâlûš*	'he hasn't'
mâ ʿandhâš	*mâ ma^{ʿ}hâš* or *mâ maḫḥâš* (coll.)	*mâlhâš*	'she hasn't'
mâ ʿand^{a}nâš	*mâ m^{a}ʿnâš*	*mâlnâš*	'we haven't'
mâ ʿand^{a}kúmš	*mâ m^{a}ʿkums*	*mâlkúmš*	'you haven't'
mâ ʿand^{a}húmš	*mâ m^{a}ʿhumš* or *maḫḥúmš* (coll.)	*mâlhúmš*	'they haven't'

To convert these expressions into past time, the verb *kân* 'was' is employed, being inserted between the preposition and the enclitic *-š*:—

mâlûš näfs 'he hasn't any appetite';
mâ kân^{i}š luh näfs 'he hadn't any appetite';
mâ ʿindnâš f^{u}lûs bilk^{i}fâyäh 'we haven't enough money';
mâ kân^{i}š ʿindnâ f^{u}lûs bilk^{i}fâyäh 'we hadn't enough money';

Sometimes, however, the enclitic *š* remains attached to the suffix instead of being thrown back on to *kân* (vulg.):—

mâ kân lîš rufa^{ʾ}â 'I hadn't any companions'.

CHAPTER XIX. ADVERBS AND INTERJECTIONS.

§ 1. Adverbs and Adverbial Phrases.

The following list contains some of the adverbs most commonly used:—

(i.) Adverbs of time:

ʾabad^{an} 'ever'; *mâ . . . ʾabad^{an}* 'never'; 'not at all';
îdôb[1] (Pal.) and *ilḥîn* (Pal.) and *îtaun*[1] (Pal., fell.) or *taúwā* (Al.) and *dê* 'forthwith';
issäh and *hassäh* or *hassa^{ʿ}* (fell.) and *lissäh* 'yet';
ʾaṣluh or *aṣl^{i}hâ* and *bil^{i}aṣl* 'originally'; *ʿalḥârik* 'at once';
^{i}mbârih or *ʾams* (class.; Al.) 'yesterday';
^{i}mbârih il^{a}šîyäh or *m^{i}bârḥah* (Al.) 'yesterday evening';
ʾ^{a}wâqât or *w^{a}qât* (Al.) 'some times';

[1] Used with the pronominal suffixes.

ʾawwal or *ʾawwalˈt* (vulg.) *ʿmbâriḥ* 'the day before yesterday';
ʾuḫrā šʷwaîy or *luḫrā šʷwaiy* 'shortly' (fell.);
baʿd[1] and *ʾuḫrā* or *luḫrā* (fell.) and *báqā* 'further', 'still';
baʿdân, baʿdân or *baʿduh* (Al.) 'afterwards', 'presently';
baʿd mâ or *lissâ mâ* 'not yet';
bukrah or *bukrâ* or *bâkir* (Ḥaur.) and *ǵádī* (Al.) 'to-morrow', 'later';
bakkîr or *bikkîr* (Pal., vulg.) and *baḫrī* (Eg.; Pal., fell.) or *baḫrîyäh* (Pal., fell.) 'early'[2];
bukrăˈṣṣubḥ 'early in the morning'; *ṯumm* (class.) 'then';
zᵃmân 'some while'; *sáʿᵃṯuh* or *sâʿáthâ* 'at that moment'[3];
sälâf 'formerly'; *šî ʾin* or *šinn* (N. Pal.)[4] 'just now';
iṣṣubḥ or *iṣṣubhîyäh* (vulg.) 'in the morning';
iṣṣubḥ bakkîr 'early in the morning';
aḍḍuhr or *aḍḍuhrîyah* (vulg.) 'at noon';
ilʿᵃšîyäh 'in the evening';
ʿuqbah 'later' (fell.); *ʿuqbên* 'soon after' (fell.);
ʿâd 'again'; *ʿauwad* 'after all'; *qᵃwâm* (Al.) 'soon';
laqqîš (N. Pal. and Syr.) or *liqqîš* (Pal., vulg.) and *waḫrī* (Eg. and Pal.) 'late';
lêlät ʿmbâriḥ 'last night'; *illêl laqqîš* 'late at night;
halwaqt or *hallaqt* (vulg.) or *hállaq* (Syr.) or *halqaít, halqêt* (Pal.) or *halluqait* (fell.) 'now';
halwaqt šî 'just';
hälyôm or *ilyôm*[5] and *hännᵃhâr* 'to-day';
yômuh and *yômhâ* or *yomíthâ* (vulg.) 'at that time'[3];

Examples:—

ʾänâ mâ šʿribt iddukhhân ʾabadᵃⁿ 'I've never smoked';
ʾänâ mâ bᵃḥibb hännᵃbîḏ ʾabadᵃⁿ 'I don't like this wine at all';
ilbusṭâh baʿd mâ wiṣlit 'the post's not yet in';
ʿᵃlêyi baʿd ʾašǧâl 'I've something more to do'[6];
fîh matraḥ baʿd 'is there still room?';
mâʿâd fîh matraḥ 'there's no more room';
šinnî fataḥt ilḫašbât 'I've just opened the shutters';
ʿauwad ajăˈlmʿfättiš 'the inspector came after all'.

[1] Used with the pronominal suffixes.
[2] Or *daǧsäh* (Pal., vulg; Al.) 'twilight' and then 'very early'.
[3] See p. 29. [4] Used with the pronominal suffixes.
[5] See p. 33. [6] Literally: '(there is) work upon me afterwards'.

Instead of *mâ . . . ʾabadᵃⁿ* 'never' *ʿumr* 'life' with a pronominal suffix referring to the subject, construed as an accusative of time, may be used:—

yâ tarā ʿumrak mâ raʾʾaṣt lilʾân 'fancy! you have never danced till now'.

It should be remarked that words like *ʾämsânîy* 'yesterday', 'a few days ago' and *yômî* or *yômâtîy* (vulg.) 'daily' are properly adjectives and should agree with the word which they qualify.

When used with a pronominal suffix *lissäh* either substitutes *-â-* for *-äh*, as in *lissâk* 'you still'[1], or takes an euphonic *t* before it, as it *lissâtäk* 'you still' (vulg.); incorrectly *îdôb, îtauw, baʿd* and *lissâ* sometimes take the verbal suffix of the 1st. pers. sing., as in *baʿdnî* (Pal., vulg.) for *baʿdî* and *lissâtnî* (Pal., vulg.) for *lissâtî* 'I still'. These words always take the pronominal suffix when the subject is expressed by a pronoun instead of the independent pronoun:—

lissâh or *lissâtuh* (vulg.) *ḥaiy* 'is he still alive?';
lissâhâ or *lissâthâ* (vulg.) *šᵃbâb* 'she's still a girl';
lêš baʿdkun mⁱʿauwⁱʾʾîn? 'why do you still linger?';
kîf iljarḥ?—baʿduh ʾᵃlîm 'how's the wound?—it's still painful';

The use of suffixes with *lissäh* is peculiar to the dialect of Palestine.

Both *issäh* and *lissäh* and *hállaq šî* are put at the beginning of the sentence:—

issäh hû mintaẓⁱrak 'he's still waiting for you';
lissäh mâ ḫallaṣt fîh 'you haven't yet done with it';
hallaʾʾ šî wⁱṣilt 'I've just arrived'.

In answer to questions, the negative is omitted with *ʾabadᵃⁿ* 'never' and *lissäh* 'not yet':—

ʾint ḫâḍir?—lissäh 'are you ready?—not yet';
ʾanä mutʿⁱbak?—ʾabadᵃⁿ 'am I troubling you?—not at all'.

(ii.) Adverbs of place:—

barrâ 'out of doors'; *jûwâ* or *faṣt* (Al.) 'indoors';
taḥt or *tiḥt* (fell.) 'below', 'downstairs';
fôq 'above', 'upstairs'; *baʿd lᵉquddâm* 'further forward';

[1] See p. 30.

baʿd *lᵃwárâ* or *lᵃḫalf* 'further behind';
ḫalf or *min ḫalf* and *wárâ* or *min wárâ* 'behind':
ǵâdi ujîyī 'to and fro';
quddâm or *min quddâm* 'in front'; *nâzil* (fell.) 'underneath';
lᵃquddâm 'forwards'; *lᵃḫalf* or *lᵃwárâ* 'backwards';
hůnâ (class.) and *haun* or *hôn* or *hônī* (Dam., Al.) } 'here':
hên or *hᵢyêna* (loc.) and *hân* or *hâna* or *hänî* (fell.) }
hůnâk or *hůnâkät* (Pal., vulg.), *haunîk* or *hônîk* (Al.) or *hônîkäh* (Dam.), *hánâk* or *hánâka*[1] (fell.) 'there':
lᵃhôn 'hither'; *lahůnâk* or *lᵃhônîk* 'thither';
min hôn 'hence'; *min hůnâk* or *min hônîk* 'thence';

Occasionally *hôn* 'here' is used with the pronominal suffixes for *haiy* or *lêk* 'behold!' (Dam.).

The noun *maṭraḳ* 'place' is used adverbially in the accusative with the suffixes to denote 'where one is', 'on the spot':—
irtamā maṭraḳuh 'he fell down on the spot'[2].

(iii.) Adverbs of manner:

bᵢlâš and *majjânᵃⁿ* 'for nothing', 'free'; 'in vain';
fī-ʾlbᵢlâš and *ǵábā* (Pal., fell.) 'in vain'; *tikram* 'willingly';
tᵃmâm and *ḫâčim* (fell.) 'exactly'; *bîjī* and *taḫmîn* 'roughly';
jiddᵃⁿ and *ḫâliṣ* and *kᵃṯîr* and *qáwī* (Al.)[2] 'very';
jämm 'just now'; *dôb* (Pal., loc.) 'hardly'; *ḫᵃqîqatᵃⁿ* 'truly';
ḫᵘṣûṣᵃⁿ or *bilḫᵘṣûṣ* and *bilʾᵃḫaṣṣ* 'especially';
sáwā or *sáwā sáwā* 'together'; *sᵃwîyäh* 'equally';
šᵘwâiyät nuql or *ṭuqṭâq* (Pal., fell.) 'a little';
ṭaiy 'herewith', 'enclosed'; *ṭaiyib* and *mᵃlîḥ* 'good!';
mᵘʿaiyā (Pal., vulg.) and *mišwâr* (N. Syr. vill.) 'very much';
ʿalhâliṣ or *bilhâliṣ* 'utterly', 'entirely';
fᵃqaṭṭ (class. and *bäss* (coll.) 'only':
qᵃlîl and *nuṭfäh* or *nittûfäh*[4] (Pal., vulg.) 'slightly':
kᵢḍâ ukᵢḍâ[3] 'such and such';
haik or *hêk* or *häk* (Syr.) or *hâč* (Pal., fell.)
hêkäh (Dam.) or *hêki* (loc.); *hôkit* (Pal., vulg.) or *hêkiḏ* } 'thus';
and *hêḏ* (loc.)[5]

[1] The *k* is never pronounced *č* in these words.
[2] Literally: '(in) his place'. [3] Placed after the word qualified.
[4] See p. 132.
[5] The *k* is never pronounced *č* in these words.

hêk hêk 'so so', 'fairly'; *uhêk* 'and so on'.

(iv.) Interrogative adverbs:

qaddêš 'how much?' *kâm* or *akâm, käm* or *aküm* 'how many?';
kaif or *kêf* or *kîf* (Syr., Pal.; vulg.)
ʾîšlôn (Syr.; Al.) or *šʿnôn* (fell.)
ʾîšlôn or *ʾišlôm* (Al.) } 'how?';
lêy or *lêh* or *lêš* or *lᵃlêš* (Pal., fell.) 'why';
lʾêʾn (class.), *lᵃwên* (coll.) or *lên* (vulg.) 'whither?';
ʾên (class.), *wên* (coll.) or *wᵉʾêʾn* (Dam.) or *fên* 'where?'[1];
mᵉnên or *mnên* (coll.) 'whence?'; *mᵉnêmtā* 'since when?';
mátā (class.) and *ʾaimtā* or *ʾêmtā* or *ʾaimat* (Al.)
waqtʾêš (vulg.) and *ʾêmtân* or *wêmtân* or *wêmtā* (vulg.) } 'when?'.

The combination of *mᵉnên* 'whence?' and *la* 'to' in the idiom *mᵉnănlak* or *mᵉnăllak* 'whence have you got...?' (Gal.) should be remarked:—

mᵉnănlak kull hälmᵃṣârī? 'whence have you all this money?'.

Examples:—

kêf kêfäk? (Pal.) and *kêf ḥâläk?* (Pal., fell., Syr.)
kîf ḥâtᵉrak? and *kîf ṣaḥḥtäk?* (Syr.)
kîf ṣâyir fîk? (Syr.) and *kîf daʿwᵃtak?* (Dam.) } 'how are you?'[2];
mᵉnên iṭṭᵃrîq ʾilă-ʾlᵃkandâ? 'which is the way to the hotel?';
äkäm ilyôm fī-ʾššahr? 'what's the date?';

The adverb *wên* or *fên* 'where?' takes the pronominal suffixes when standing alone (coll.) but otherwise requires an independent pronoun:—

fênuh? 'where is he?'; *wénhâ?* 'where is she?';
fên ʾintū sâkᵉnîn? 'where are you living?';

To attach the suffixes, however, to *lêš* 'why?' (Pal., vulg.) is incorrect.

Ordinary questions are introduced by *hal-* (class.) and *ʾä-* (Pal.) or *ʾi-* (Syr.) or *ʾai* (Pal., fell.):—

hal maʿak šäntäh? 'have you a handbag?';
ʾai miš jâb illbôšäh? 'didn't he bring the milk-pail?';

The *fällâḥîn* not infrequently preface a question with *ʾabṣar?* 'does one know?':—

[1] Used with pronominal suffixes.

[2] Also *ʾišlôn kîfak* (Syr., vulg.) or *ʾišlón kêfak* and *ʾišlônak* and *ʾiš bâbat kêfak* (Al.).

ʾabṣar čîf bⁱṣîr bênhim? 'does one know how it's turning out between them?'.

Inferiors, however, when addressing superiors, prefer to drop the interrogative particle:—

ʾämsik ilḥⁱṣân? 'shall I hold the horse?'.

Most of these interrogative adverbs may be used in subordinate sentences:—

mâ baʿrif ʾêmtā yûṣal 'I don't know when he'll arrive';

qul-lî fên ʾᵃlâ"ī ḫân? 'tell me where I shall find an inn?'.

But *kêf* 'how' requires the addition of the conjunction *ʾin* 'that', forming *kêf ʾin* or *kêfin* (coll.), when used to introduce a subordinate clause:—

ḫabbarnî kêfinnuh lᵃ"âk liddärb 'he told me how he met you on the way?'.

These interrogative adverbs may be converted into indefinite adverbs by the addition of *mâ kân* or *ʾin kân* (vulg.):—

ʾänâ bⁱnâm kêf ʾinn kân 'I can sleep anyhow';

aʿmaluh ʾemtā mâ kân mâ fîš ḍᵛrârah 'do it it any time; there's no urgency'.

(v.) Miscellaneous adverbs:

ʾišî . . . išî . . . 'partly . . . partly . . .';

ʾillâ 'unless', except'; 'of course,;

mâ . . . ʾillâ or *mállâ* (vulg.) 'only':

wⁱ"illâ or *willâ* (coll.) or *bašqah* (fell.) 'otherwise';

ⁱmbálā or *mⁱbálā* and *ⁱmbálā wállâh* or *ⁱmbállâh* (fell.) 'but', 'yet';

náʿam (class.) 'yes'; *nâʿam?* 'yes?'[1];

ʾaináʿam or *ʾénáʿam* and *bálā* and *wállâh* (vulg.) } 'yes';
ʾaiy or *ʾêy* and *ʾaiwâ* or *ʾêwâ* (coll.) }

baḫt 'merely'; *barḍuh* 'nevertheless'; *baʿduh* 'also', 'too';

bⁱjī 'gradually' (Al.); *lâ* or *laʾ* (Pal., fell.) or *láʾa* (vulg.) 'no':

báqā or *yibqā* (Jer.) or *ʿâd* 'so', 'then', 'now';

ḫaiṯ kân or *lasbidd* (fell.) 'at any rate';

lᵛkân or *lᵛʿâd* (Dam.) 'well then'; 'why not?'

kᵛmân or *kᵛmâ* (vulg.) or *kᵛmât* (vulg.) 'also':

ʿa"bâl or *ʿa"bâl* (Ber.) 'it is to be hoped that'[2];

[1] Used like the Fr. '*quoi?*', when the hearer desires the question to be repeated.

[2] Also *fîh ʾamal* 'there is hope', used adverbially.

máṣlaḥâ and *halbätt* and *rubbᵃmâ* (Syr.) and *ʿall*[1] (Leb.) 'perhaps'[2];

maṯalᵃn 'for example'; *maʿnâh* or *maʿnâhâ* 'namely';

yaʿnī 'that is'; *yumkin* 'possibly'; *yämm* 'entirely';

yäkfī (Pal.) and *ḫâjih*[3] (Syr.) and *bäss* (Al.) 'enough'.

Examples:—

mâ ʾiḫkī-ʾlʿarabîy ʾillâ ʾʾaddmâ darast innáḫū 'I only speak Arabic as far as I have studied the grammer';

ʾint ʾaṭwal lᵃkân minnî 'you're taller then than me';

ʿallhôn ⁱjîbŭ-ʾlnâ ḫabar ʿannuh (Leb.) 'perhaps they'll bring us news of him'.

The word *ʾillâ* 'except', to which the suffixes are occasionally incorrectly attached, as in *ʾillânî* 'except me' (vulg.), only denotes 'of course' in answer to a question:—

bitrîd hāḏâ?—ʾillâ 'do you want this?—of course'.

The suffix of the 3rd pers. sing. in *baʿduh* 'too'[4] is disregarded and it can be followed or preceded immediately by any person of either gender or number:—

baʿduh ʾanâ 'I too'; *niḫnâ baʿduh* 'we too'.

But *kᵃmân* 'also' does not properly take the suffixes:—

kᵃmân ʾanâ or *kᵃmânî* (vulg.) 'I also'.

The imperfect *yumkin* 'it is possible'[5] is treated as an adverb in that it may take the pronominal suffixes[6] (vulg.):—

yumkinnuh yûṣal fī-ʾlwaʾʾt 'possibly he'll come in time'.

It must be rememberad that *mâ . . . ʾillâ* becomes *lâ . . . ʾillâ* 'only' in prohibitions:—

lâ tifzaʿ ʾillâ min innahr ilhâdī 'fear only the still river!'.

Exclamations are introduced by *mâ* 'how!'[7] or *yâ mâ* 'Oh! how!' in the sense of 'how much!', 'how many!':—

yâ mâ ḫasabt ʾaṭʿ 'what a high commission you charge!'[8];

yâ mă-ʾṭṭâlib ʾarā kutub 'how many books the student has read!'.

[1] Used with the pronominal suffixes. [2] Also *bällā* or *barkī*; (see p. 145).
[3] Literally: 'need', 'want'; then 'thing', 'something', and so 'enough'.
[4] Literally: 'after it'. [5] See p. 117.
[6] With the *n* doubled on the analogy of the conjunction *ʾin* 'that'.
[7] See p. 66 for *mâ* with the IV theme.
[8] Literally: 'Oh! how you have reckoned a deduction!'.

Besides *mâ* 'what!' the adverb *qaddêš* 'how!' can be use in exclamations (coll.):—

ʾaddêš rᵃḫiṣ 'how cheap!' *ʾaddêš bᵃḥibbuh* 'how I like it!'.

But the commonest method of introducing an exclamatory clause is by *yâ tarā* or *yâ turā* 'Oh! you may see', meaning 'I wonder', 'I wonder if':—

yâ tarā tⁱšätti bukrah 'I wonder (if) it'll rain';

yâ tarā lâzim ʾᵃḫabbir illᵘkûmah 'I wonder (if) I ought to inform the authorities';

yâ tarā ʾaddêš tuffâḥ fi-ʾlbustân 'I wonder how many apples (there) are in the orchard'.

Exclamations, however, in nominal sentences may be expressed by the voice alone, without any introductory particle:—

ʾillät mâ yⁱḥubbik 'how little he loves you (fem.)!'[1].

The adverb *yâ* 'Oh!' may even end a sentence, to emphasize a question (Al.):—

ṣâr zᵃmân mâ šuftäk fên kunt yâ 'it's a (long) time since I saw you; wherever have you been?'.

The words *báqā* and *ʿâd*, which express surprise or disapproval, generally follow the verb:—

ʾêmtā tuḥdur bâʾā? 'when'll you be ready then?';

istaʿjil ʿâd 'hurry up then!'.

With the negative is formed *mâ . . . báqā* and, in prohibitions, *lâ . . . báqā* 'never'.

The particle *ubqā* (Pal.) or *ubqī* (Syr.) or *báqā* or *báqī* (Jer.; Dam.) 'pray'[2] takes either the imperative or the imperfect:—

ubʾā taʿā lᵃʿandî 'pray come and see me'[3];

ubʾā tⁱjîb li-ʾlkûz 'pray bring me the can'.

In oaths *wa* or *wi* 'by' introduces the thing by which the oath is taken:—

wallâhi[4] (fell.) or *uallâh* or *willâh* 'by God!';

waḥᵃyâtî or *waḥᵃyât râsî* 'by my life!'.

The adverb *hây* or *haiy* 'behold' introduces nouns and sometimes the independent pronouns (Syr.):—

[1] Literally: 'the littleness of what he loves thee!'.

[2] Literally: 'wait'. [3] Literally: 'to me'.

[4] Preserving the *i* of the genitive case; see p. 154—155.

haiy ilwâbûr ʾillî nâṭ̣rîn ʿalêh 'here's the boat for which we're waiting';

haiy ʿâdât ilbilâd 'that's the custom of the country';

haiy hû 'there he is'; *haiy hî* 'there she is'.

But instead of the independent pronouns it equally often takes regularly the pronominal suffixes, as in *haiyuh* 'here he is' and so on, except that in the 1st pers. sing. the verbal form *-nî* is used, giving *hainî* 'here am I' (Pal.); there is, however a second form of the 1st. pers. sing., *haiyânî* or *haiyûnî* 'here am I' (Pal.) in frequent use. Other words with the same meaning are *harʿû* (Pal., fell.) and *haraḳû* (Pal., loc.) 'behold!', both used with the suffixes:—

harʿûh or *hâraḳûh* 'there he is'; *harʿîhâ* or *haraḳîh* 'there she is'.

A variant form of this is seen in *harʿâtuh* or *harʾâtuh* 'there he is' (S. Pal.); the forms *hâlâhûta* 'here he is' and *halahîta* 'here she is' are peculiar (Pal., loc.). Another word of a similar form is *ʾârî* (Pal., fell.) or *târî* (Syr. vill.) 'evidently', also used with the suffixes, but followed by the participle (Syr. vill.):—

ʾârîk sâḫin 'clearly you're feverish';

târîh nâyim 'clearly he's sleeping'.

§ 2. Words and Phrases.

ʾâḫir or *ʾâḫîr marrah* 'for the last time'; *ʿandak* 'halt!';

ʾiẕâ kân lâ and *ʾinkân lâ* or *niʿkân lâ* (vulg.) 'if not', 'otherwise';

ʾaʿṭî bâlak or *dîr bâlak*[2] 'pay attention!';

ʾawwal marrah 'for the first time'; *ʾôdaʿnâk* 'farewell!';

biʿjâz lî? or *biʿṣuḫḫ lî?* 'may I?'; *baʿd marrât* 'a few times';

biʿsaḫḫtak 'to your health!', answered by *saḫḫtên*[1] 'your health!';

bikfî or *čâfî* (Pal., fell.) or *biʿkâffî* or *bitkâffî* 'that's enough!';

büss marrah or *marrah wâḥadah* 'only once':

tânî marrah, kamân marrah or *ʿâd marrah* (Syr.) } 'again';
ʾuḫrâ ḫaṭrah (Pal., fell.) and *ʾuḫrâ nôbâh* (Pal., loc.) }

tîfû ʿalêk and *yâ ʿaib iššâm* 'fie upon you!';

[1] See p. 151. [2] See p. 94.

dastûr (Pal.) and *daḫlak* m. s., *daḫlik* f. s. and *daḫlʲkum* pl. (Syr.) 'please'[1]:

ḏâhrak '(mind) your back!';

ḫuṣṣ or *ṣanṭah* (Al.) 'silence!'; *ḫálaṣ* 'finished!';

ḫâṣil or *ilḫâṣil* or *wilḫâṣil* 'in short', 'to sum up';

ḫayalan or *ḫᵃyâlan* or *ḫaiyâlan* 'no matter!';

raiyiḥ bâlak 'be calm!';

sᵃʿîdäh (*ʾauqâtak*) 'good day'; *sᵃʿîdäh* (*lêltäk*) 'good night';

sᵃʿîd umʲbârak, answered by *nᵃhârak sᵃʿîd* 'good day';

šûf bâlak 'do as you like'; *šŭ-ʾlḫʲkâyäh?* 'what's up?';

šû maʿnâtuh? 'what's the meaning of this?';

šû hälfaṣl? 'what a bore!';

šû niḫnă-ʾlyôm? 'what's the date?'[2]; *iẓẓâhir* 'evidently';

šaḫḫ or *ṣaḫḫ* (Dam.) 'lo!'; *iṣḫā* 'look out!';

ṣᵃbâḥ ilḫair 'good morning'; *ilʿáfā* 'pardon!';

ʿalā ḥadd sawā or *zaiy baʿduh* (Eg.) 'it's all the same';

ʿᵃfârim ʿᵃlêk or *ʿafarim ʿᵃlêk* 'bravo!' (Dam.);

ʿᵃfâk (Al.) or *ʾišū* (Ḥaur.) 'I beg you';

ʾâfâk or *ʿaffâk* (Al.), sing., and *ʿâfâkum* or *ʿaffâkum* (Al.), plur., 'bravo!';

ʿâfitîn or *mâšallâh* 'well done!'; *ʿattᵃmâm* 'splendid!';

ǧair marraḥ 'another time';

fârd marrah or *bʲfard marrah* 'at one time', 'all at once';

fût or *dûr* (Pal., fell.) 'come in!'; *fašart* 'nonsense!'[3];

kull yômên or *yôm ʾêy yôm lâ* (coll.) 'every other day';

lukk 'hold!' (Dam.); *kallaft ḫâṭʲrak* 'you're very kind';

lâ bâs or *mâ bʲḍurr* or *mâ bʲsâyil* 'it doesn't matter'!;

mâ bʲyifraq maʿî 'it makes no difference to me';

mâ bʲṣîr 'impossible!'; *mâ fîš tiklîf* 'without ceremony';

marrah ʾuḫrā or *marrat ilʾuḫrā* (vulg.) 'another time';

marrah (*wâḥadäh*) or *ḫaṭrah* (Pal., fell.) or *nôbäh* (Pal., loc.) 'once':

ilmarrah ilʾᵃḫîrah or *ilḫaṭrah ilʾaḫrânîyah* (vulg.) 'the last time':

ilmarrah iljâyʲyäh 'next time';

ilmarrah ilmâḍʲyäh 'last time';

[1] See also p. 68, n. 3.

[2] Literally: 'what (are) we to-day?'.

[3] Literally: 'you've bragged!'.

marrtên or *ḫaṭrᵃtên* (Pal., fell.) or *nôbtên* (Pal., loc.) 'twice';
marrât or *ḫaṭrât* (Pal., fell.) or *nôbât* (Pal., loc.) 'several times';
marrât kᵃṯîrah or *kᵃṯîr marrât* or *ʾamrâr kᵃṯîrah* (Syr., vill.) 'often';
mᵃsâkum bilḫair 'good evening'; *mamnûʿ kᵃṯîr* 'much obliged';
hâ or *hê, hêh* or *hêy* 'hie!'; *haihât* 'would that!'[1];
ulâl'âḫir or *hälluma jarᵃⁿ* or *uʿálā häzzaiy* (loc.) 'and so on';
hallaq ʾô baʿdên 'sooner or later';
wêš izzôl šázzul? 'who's there?', 'who goes there?';
yâ lᵃṭîf 'gracious heavens!' *uṭluf bᵉnâ* 'heaven help us!';
ihdā 'stop!'; *yállā* and *ḫᵃyállā* 'get on!';
willâ or *yâ* or *yimmâ* or *ʾô* (class.) 'or';
yâ 'Oh!' (before the vocative);
ʾôḫ or *ʾâ* 'Oh!' (exclamation of pleasure or surprise);
yâ sittâr or *yâ sᵃlâm* 'O heavens!'; *yâ ḫᵃrâm* 'alas!';
yâ ḏîʿanuh 'Oh! the pity of it!'; *yâ hᵃwân râsî* 'woe is me!';
yâ ḫêfak 'fie upon you!'; *yâ ḫain buh* 'O! the shame of it!'.

A few exclamations, like *yâ ḫᵃṣârah* 'what a pity!', *yâ ḫain* or *yâ ḫainäh* 'bother!', *yâ wailḫ* or *wâḫ* (Al.) and *yâ wail* 'woe!' may either stand alone or take the pronominal suffixes:—

yâ ḫᵃṣârtî 'woe is me!'; *yâ ḫaintak* 'bother you!'.
yâ waiḫuh or *yâ wailuh* 'alas for him!'.

[1] Followed by the demonstrative pronouns, (not by the pronominal suffixes).

BIBLIOGRAPHY.

(a) Independent Works:

L. Bauer: *Lehrbuch zur praktischen Erlernung der arabischen Sprache (Schrift- und Vulgärarabisch).* 1897.

— *Das palästinische Arabisch: Die Dialekte des Städters und des Fellachen.* 1910.

G. Bergsträsser: *Sprachatlas von Syrien und Palästina.* 1915.

— *Zum arabischen Dialekt von Damaskus.* 1924.

F. E. Crow: *Arabic Manual: A colloquial handbook in the Syrian dialect.* 1901.

G. H. Dalman: *Palästinischer Diwan.* 1901.

Darian u. Lammeyer: *Arabisch-Syrisch.* 1911.

Mgr David: *Étude sur le Dialecte Arabe de Damas.* 1888.

M. Feghali: *Le Parler de Kfar'abîda (Liban, Syrie).* 1919.

R. Jaschke: *English-Arabic Conversational Dictionary.*

J. Harfouch: *Le Dragoman Arabe ou guide pratique de l'Arabe parlé en caractères figurés pour la Syrie, la Palestine et l'Egypte.* 1894.

M. Hartmann: *Arabischer Sprachführer.*

C. Landberg: *Proverbes et dictons du peuple arabe de la Province de Syrie, Section de Saydâ.* 1883.

— *Jeder tut, was ihm passt.* 1909.

E. Littmann: *Modern Arabic Tales.* 1905.

— *Jäger und Prinzessin: ein neuarabisches Märchen aus Jerusalem.* 1923.

E. Mattson: *Études phonologiques sur le dialecte arabe vulgaire de Beyrouth.* 1911.

G. Nofal: *Guide de la conversation arabe et française.* 1892.

J. Oestrup: *Contes de Damas.* 1897.

H. Schmidt u. P. Kahle: *Volkserzählungen aus Palästina.* 1918.

A. Seidel: *Praktisches Lehrbuch der arabischen Umgangssprache syrischen Dialekts.*

A. P. Singer: *Arabic Proverbs, collected by Mrs. A. P. Singer, edited by Enno Littmann.* 1913.

H. H. Spoer and E. N. Haddad: *Manual of Palestinean* (sic) *Arabic.* 1909.

K. N. Tallquist: *Arabische Sprichwörter und Spiele.* 1897.

Washington-Serruys: *L'Arabe Moderne étudié dans les journaux et les pièces officielles.* 1897.

(b) Articles in Periodicals:

In the *American Journal of Semitic Languages and Literature:*

H. H. Spoer: *Der vulgärarabische Dialekt von Jerusalem. Von Dr. Max Löhr.* XXII, 302—306.

In the *Journal of the American Oriental Society:*

J. R. Jewett: *Arabic Proverbs and Proverbial Phrases.* XV, 28—120.

In the *Journal Asiatique:*

C. Huart: *Notes sur Quelques Expressions du Dialecte Arabe de Damas.* VIII, i, 48—82.

Mgr David: *Étude sur le Dialecte Arabe de Damas.* VIII, x, 164—200.

A. Barthélemy: *Histoire du Roi Naaman, conte Arabe dans l'Idiome Vulgaire de Syrie (Haut Meten, Liban).* VIII, x, 260—339.

— *Conte Arabe dans l'Idiome Vulgaire de Syrie: Esquisse de Grammaire.* VIII, x, 465—487.

— *Observations Critiques sur un Article du P. Pourrière intitulé: «Étude sur la Langage Vulgaire d'Alep.»* X, vi, 179—186.

— *Notice sur l'Ouvrage intitulé: Der vulgärarabische Dialekt von Jerusalem nebst Texten und Wörterverzeichnis, dargestellt von Dr Max Löhr.* X, viii, 197—258.

In the *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen (Philologisch-Historische Klasse):*

Enno Littmann: *Neuarabische Volkspoesie.* N. F. V, 3, 1—159.

In the *Mitteilungen des Seminars für orientalische Sprachen:*

L. Pourrière: *Étude sur la Langue vulgaire d'Alep.* IV, 202—227.

D. Šaḡ'ân: *Sprichwörter und Redensarten aus dem Libanon.* V, 48—76.

In the *Zeitschrift der Deutschen Morgenländischen Gesellschaft:*

M. Hartmann: *Arabische Lieder aus Syrien.* LI, 177—214.

In the *Zeitschrift des Deutschen Palästina-Vereins:*

L. Einsler: *Arabische Sprichwörter.* XIX, 65—101.

L. Bauer: *Arabische Sprichwörter.* XXI, 129—148.

W. Christi: *Der Dialekt der Landbevölkerung des mittleren Galiläa.* XXIV, 69—112.

E. Baumann: *Volksweisheit aus Palästina.* XXXIX, 153—260.

ADDITIONS.

p. 3, l. 33. The change of *b* into *m* occurs only before nasals.

p. 4, ll. 1—2. The sound *v* for *b* also occurs occasionally in the vulgar speech (Dam.), as in *'av* for *'abū* 'father'. Further, *b* is sometimes pronounced *p* (Dam)., as in *pḥês* for *bʿḥês* 'because'.

pp. 4—5. The *d*-sound in *ǧ* is especially noticeable when the letter is doubled, as in combination with the article and in the II and V themes of verbs (vulg.).

p. 4, ll. 5—6. This change into *d* is especially common in the case of the verbal prefix *t* before *b*, *ž* and *z* (Dam.).

p. 5, l. 26. Compare *šêyâṭîn* (Dam.) for *ḫaiyâṭîn* 'tailors'.

p. 6, ll. 13—14. Compare *salsîr* (Pal.) and *salsîl* (Syr.) 'sausage'.

ll. 15—18. Sometimes *s* replaces *z*, as in *sʷqâq* (Al.) for *zʷqâq* 'lane', 'street', and *'iskan* (Dam.) for *'izâ kân* 'if'.

p. 7, ll. 6—21. In the S. Lebanon *ḍ* is pronounced *d* by the Dʷrûz, but properly *ḍ* or sometimes *d* by Christians.

ll. 11—14. Compare *mazbûṭ* (vulg.) for *maḍbûṭ* 'correct'.

ll. 22—24. The letter *ṭ* is frequently used for the European *t*, as in *ḫârʿṭah* (= Gk. *χάρτη*) 'map'.

p. 8, ll. 9–11. The letter *ẓ* is also frequently weakened to *z*, especially at the beginning of a word or syllable (Jer.), as in *ʿazîm* for *ʿaẓîm* 'mighty'.

p. 9, ll. 13—14. Compare *lavž* for *lafẓ* لَفْظ 'pronunciation'.

ll. 21—23. The letter *q* when pronounced ' is distinguished from *'alif* in that it has a stronger sound and is therefore never dropped.

ll. 32—34. This hard pronunciation of *q* as *g* is often due to Egyptian (Sudanese) influence.

n. 2. The letter *q* is frequently used for the European *c*, as in *qʷlûnîyäh* 'colony'.

p. 10, ll. 17—22. The pronounciation of *k* as a hard *q*, which is heard among the *fällâḥîn* also of Bethlehem, is usual in Turkish words, as in *gumruk* for *kumruk* كمرك 'customs'.

ll. 25–26. Also *ṭalḥîyäh* (Pal. fell.) for *ṭarḥîyäh* 'sheet' (of paper).

p. 11, ll. 1–3. The substitution of *n* for *m* is especially common in the VIII theme of verbs, as in *yintʿlī* for *yimtʿlī* 'will be filled'.

ll. 13—18. Compare *Sämwîn* for *Sämwîl* 'Samuel'.

pp. 11—12. The letter *h* is regularly inaudible also in the pronominal suffixes[1], and often in *'allâh* 'God'; compare *mau* (Dam.) for *mâ hû* 'not he' and *mai* (Dam) for *mâ hî* 'not she'. Further, *-ah-* becomes *â* in Damascus, as in *kârabâ* for *kahrabâ* 'amber'.

[1] See p. 29.

p. 12, ll. 3—18. Initial *w* is dropped in nouns formed from verbs whose first radical it is, as in *ṣifäh* 'description' from *wâṣâf* 'described' and *jihäh* 'direction' from *wajah* (class.) 'struck on the face'.[1]

l. 7. The conjunction *wa* 'and' is often pronounced almost without any vowel (Dam.), as in *bᵉnât wṣubyân* 'girls and boys'; compare *u'izâ* with *uwizâ* and *wizâ* (Dam.) 'and if'.

ll. 12—13. Compare *mistâyäh* (Dam.) for *mistiwᵗyäh*, the fem. of *mistiwī* 'ripe'.

ll. 33—35. Between two vowels *y* is very weakly sounded, so that *ṭaiyᵗbîn* often becomes *ṭaibîn* (Dam.) 'good'; it is also almost inaudible in the fem. ending *-âyäh*. Further, final *h* being often unsounded, an initial *y* in the next word is dropped, and the vowels undergo crasis, as in *allaišfîh* for *allâh yišfîh* 'may God heal him!' and *ḫallîfût* for *ḫallîh yᵉfût* 'let him come in' (Dam.).

p. 13, ll. 1—3. The accent on these and similar words is thrown back unto the first syllable (coll.), which then become *nâbī* and *'ádū* respectively.

l. 3. Also *yâmô* (Al.) 'O mother!'.

pp. 14—15. Rarer forms of assimilation are found in *'imínnâ* for *'imilnâ* 'we did' and *mirrûḥ* for *minrûḥ* 'we are going' (Dam.).

p. 15, ll. 15—17. This extreme assimilation is carried farthest in Damascus, where it occurs often in the prep. *min*, as in *mim-* (for *min*) *muddäh* 'after a while', *mim-* (for *min*) *fô"* 'from upstairs', and *miš-šân* (for *min šân*) 'because of'; an exceptional form occurs in *ṣal-lî* for *ṣâr lî* 'it befel me'.

ll. 20—24. Compare *ḫamṣṭaᶜš* for *ḫamsṭaᶜš* 'fifteen', *ṣtambûl* for *ṣtambûl* 'Constantinople', *miṣṣarrif* for *miṭṣarrif* 'mutesarrif', and *ṭaᶜṭī* for *taᶜṭī* 'thou givest' (Dam.).

p. 16, ll. 20—34. The following are the rules laid down for the pronounciation of *a* in the dialect of Damascus[2]:—

Between unemphatic dentals, sibilants, *y*, *l*, *n* and labials (except *m*) *a* resembles the Germ. open *e*; before *l* it is almost identical with the Germ. *ä*; adjoining labials it acquires a light *ö*-sound. Near *ḥ* and *'ayin* it is a clear *a*; next the emphatic letters it obtains an *o*-sound; before *w* it is a dull *a*, after it something between *e* and *a*, in which the *a*-sound prevails. Before *r* and *'alif* it is sounded like an open *e*, when following dentals and sibilants; otherwise, and especially after *'a*, it has the sound of the Engl. *a* in *man* or of a clear *a*.

In toneless open syllables it is a weaker, less clearly defined *a*.

In open syllables before the tone, between dentals and sibilants, *y*, *l* and *n*, and after these letters when preceding a labial as well as before *r* when following a sibilant, it is an open *e*; otherwise it has the sound of *e/a* before *r* and *'alif*, though often this gives way to a toneless clear *a*. It is, however, often obscured by proximity to a labial and may be influenced by a neighbouring emphatic consonant or even by the vowel in the following syllable.

[1] See p. 85, n. 2.

[2] Bergsträsser, *Zum arabischen Dialekt von Damaskus*, vol. i, pp. 22—27.

In open syllables after the tone, *a* is very like the Germ. toneless *e*, though occasionally partaking of a weak *a*-sound; the *e*-sound is clear in the neighbourhood of *r* and *l*.

In closed tone-bearing syllables and in such syllables when standing before the tone the sound is almost if not quite identical. Between non-emphatic dentals and sibilants, *y*, *l* and labials *a* has the sound of *e* with a slight inclination towards *a*; the *e*-sound is especially clear before doubled consonants but gives place to *e/a* if there is a dull, neutral *a (e)* in the following syllable. The sound *e/a* is regularly heard between labials, except that *e* is preferred between *m-m*, *l-f* and *r-f*. In toneless syllables *e/a* is retained in the first syllable of nouns of the form *fa"âl* under the influence of the following *â*. A following labial often gives the vowel almost an *ö*-sound. With *ḫ* and *'ayin* *a* has generally a neutral sound which is pronounced clear only before *ḫ* in the tone-syllable, when it may take an *ö*-sound. A neighbouring emphatic letter or *w* produces the impression of an *o*-sound, although *ṣ* may admit the *e/a*-sound. The emphatic letters may give an *o*-sound or at least an *a*-sound rather than an *e/a*-sound to *a* even when not in immediate contact with themselves.

Further, an ill-defined clear *a* is retained in a syllable between the tone and the counter-tone; but *r* takes *e/a* after it when a labial follows, tending towards *ö* when the labial is *b*, and before it also *e/a*, varying from *e* after *b* to an ordinary *a* after *ǵ*.

Before *h* after simple dentals and sibilants *a* comes very close to *e*, while after it the sound is a normal *a*; in toneless syllables the distinction between *e* and *a* next *h* is hardly maintained.

An *a* preceding *'alif* is relatively clearer than one that follows it, approaching *e* in tone-bearing and *a/e* in toneless syllables; at the same time it may take a slight *ö*-sound. After *'alif* it is pronounced *a/e* most clearly before *l* in tone-bearing but remains a quite clear *a* in toneless syllables.

Both before and after *k*, *ḫ* and *ǵ* the sound is *e/a*, becoming a clear *ö* before *b* and *a* before *ǵ* and *k* when pronounced like a hard *g*[1]; but in toneless syllables these letters always require a normal *a* before them.

In open final syllables *a* varies from a dull neutral *a* after a preceding emphatic consonant or labial, especially *h*, to a more or less clear *e/a*.

In closed syllables following the tone *a* closely approaches *e/a* between simple dentals, sibilants and *y*; before *r* and more noticeably before *l* *e/a* is closely approximated to *ä*, although *e/a* is always retained between *t-l*. Neutral *a* is heard before laryngals and after *ǵ*. The usual obscuring takes place in the neighbourhood of *w* and the emphatic letters.

The short *a* heard in the pronouns *'inta*, *hûwa*, *hîya* and so on and that in the fem. termination *-ah* is a tense or close sound, between the Germ. closed *e* and the second *i* in the Fr. *fini*.

p. 17, ll. 1—31. The following are the rules laid down for the pronounciation of *i* and *u* in the dialect of Damascus[2]: —

[1] See p. 10.

[2] *Op. cit.*, vol. i, pp 7—22.

Before *b* *i* has a dull, weak sound, but after *z* and still more so after velars it verges towards *u*; after *ʿayin* it becomes *ö*, pronounced like the *i* in the English 'sir'. After *w* *u* has its proper sound and after *ḫ* is a full *u*; after *ḳ* it becomes *ü*.

Before *m* the sound is similar to that before *b*, except that the *ö*- and *ü*-sounds are more fully developed; again after *k* and after other consonants, when *b* immediately follows *m*, *u* becomes *ü*.

Before *f* the *ü*-sound prevails even after other consonants than *k*.

Before *w* *i* and *u* in closed syllables are identical, the resulting vowel being *û*.

Before *y* only *î* occurs in open accented syllables; after emphatic consonants *i* gives place to a dull *e*.

Before non-emphatic consonants and sibilants the *i* is sounded pure, though more so in open than in closed syllables, but becomes dull after labials and approaches *ö* after *ʿayin* and less often after *ḫ*; after *w* it gives place to a full *u*; here *u* is hardly distinguished from *i*, with which in toneless syllables it is almost identical, especially after *m*; after *k*, *y* and *r* it is sounded *ü*, and *ö* after *ʿayin*, *ḫ* and *q*.

Before *r* *i* is distinctly obscured, approaching *u* only after *w*, and after *ḫ* and *ʿayin* and occasionally after *ʾalif* and *h* it is pronounced *ö*. Similarly *u* only approximates to a proper *u*-sound after labials, *k*, *ǵ*, *ḫ* and *š*. Yet *i* and *u* are here clearly distinguished.

Before *l*, when the preceding consonants, especially emphatic consonants, make it dull, *i* is a weak *e*-like *i*, while *ö* is heard only after *ʿayin* and less strongly after *ḫ*. The rounding of *u* is only noticeable after emphatic letters; yet, though *u* often comes very close to *i*, the two are generally distinguished.

Before *ḍ*, *ṭ*, *ẓ*, *ṣ* and nasal *n* the dull sound of *i* is here most noticeable, though less so after *r*, *l*, *h* and *ʾalif*, while only after *y* does it retain a quite dull but unmistakeable *i*-sound; otherwise the impression of an *u*-sound, approaching *o*, prevails. After *m* and in toneless closed syllables after emphatic consonants *i* attains the sound of a quite dull *u*; only after *ʾalif* and sometimes after *h* under the influence of the following consonant does *ö* occur, while after *ḫ* and *ʿayin* *o* is reached. Before these letters *u* has the same sound as *i*, being distinguishable from it only after *ʾalif*.

Before *k*, *ǵ*, *ḫ* and velar *n* the obscuring of *i* is carried very far but not so far as before emphatic consonants; it almost reaches *u* after labials and sibilants of the *š* class or under the influence of the vowel in the following syllable; under these circumstances *u* after *k* may have an *ü*-sound but otherwise is pronounced more like *o*, which after *ḫ* is almost pure; only before *ḫ* and *ʿayin* is *ö* clearly heard. Otherwise, except in those cases where *i* and *u* approach each other most closely, they are still distinguishable; only after *ʾalif* is the rounding of *u* so weak that hardly any difference from *i* can be traced.

Before *h* *i* approaches *e*, only occasionally with a weak *ö*-sound; *u* is very closely assimilated to *ö* and is pronounced as a strong *o* only under the influence of the preceding consonant.

Before *'alif* *i* is generally a not at all strongly obscured *i*, with a hardly recognisable *ö*-sound, which is only clearly heard as *ö* after *r* and when followed by a dull vowel in the following syllable (as in the impf. of the I theme) or in open syllables. But *u* generally resembles *ö* and is pronounced *o* only before *h* following *'alif* or in an open syllable preceding a dull vowel in the following syllable. In any case *i* and *u* are clearly distinguished.

Before *ḫ* *i* is a pronounced *ö*; only after *y* and less often after labials is the *ö*-sound weaker, except when the following syllable requires a full *ö*. Here *u* closely approaches *ö*, so that the difference between *i* and *u* is slight, though generally retained. The *ö*-sound is stronger before *ʿayin* and is especially strong in the first syllable of the impf., while it is weakest in open syllables when a clear vowel appears in the following syllable. The *ö*-sound prevails for *u*, though it is sometimes replaced by a dull *o* after emphatic letters.

pp. 17—18. Short *i* and *u* also tend to disappear in open, unaccented syllables, as in *snîn* for *sinîn* 'years' and *šwaiy* for *šuwaiy* 'a little', and less often *a*, as in *nbîḍ* for *nabîḍ* 'wine', except in foreign or learned words like *'urubbâ* 'Europe' and *dimäšᵉ* (class.) 'Damascus'.

p. 18, ll. 30—34. But in Damascus there is no objection to a vowelless *ʿayin*, as in *ʿmilt* 'I did' or *ʿrift* 'I knew'.

pp. 19—22. The following rules are given for the pronounciation of the long vowels and diphthongs in Damascus[1]:—

The sound *â* is strongest in open tone-bearing syllables and next strongest in closed tone-bearing syllables; but in the former it is less pronounced if the following syllable has a short, neutral *a*. Even before *ʿayin* an *â*-sound is heard, as in *sâʿah* 'hour'. The long vowels *î* and *û* approach *ê* and *ô* most noticeably in the neighbourhood of an emphatic letter or of laryngal *ḫ* and *ʿayin*, as also after *h*; apart from these letters they hardly ever become *ê* and *ô* except in imperatives like *kôl* 'eat', *lbês* 'put on' and *ḍrôb* 'strike'. The diphthongs *ai* and *au* regularly become *ê* and *ô*; but the original sounds are preserved before *y* or *w* which has been lost (and exceptionally in *'au* 'or') and in a syllable preceding or following the tone when *yi* or *wi* has dropped out, as in *bⁱḍaifū* for *bⁱḍaiyⁱfū* 'they entertain' and *bⁱžauzū* for *bⁱžauwⁱjū* 'they give in marriage'.

p. 20, ll. 1—11. The *fällâḥîn* generally prefer *â* to *â*.

ll. 19—21. Compare *'in kan* and *'iẓâ kan* (Dam.) for *'in kân* and *'iẓâ kân* 'if', *raḥ* and *raḥah* (Dam.) for *râyiḥ* and *râyⁱḥah* 'going', and so on.

ll. 28—29. The substitution of *ô* for *û* is confined to Palestine, as in *karrôsäh* (Pal.) but *karrûsäh* (Syr.) 'wagon', 'carriage'.

pp. 20—22. Long diphthongs properly arise through the loss of a short *i* or *u* in an unaccented syllable, as in *ṭāūläh* for *ṭâwᵘläh* 'table' and *dâima* (Dam.) for *dâyⁱmᵃⁿ* 'always'.

[1] *Op. cit.*, vol. i, pp. 27—29.

p. 21, l. 22. Final *ū* may revert to the classical *w*, as in *ḥulw* for *ḥilū* 'sweet', *ġazw* for *ġazū* 'raid', and so on (Dam.).

p. 23, ll. 29—34. The accent is not so drawn forward in Damascus.

pp. 22—24. In annexion the accent always falls on the noun standing in the gen., not on that in the c. c., as in *râs issínäh* 'the New Year'; but *kull* 'all' and *ġair* 'other than' always bear the accent, as in *kúll issínäh* 'all the year'.

Further, *ṣâr* 'became' and similar words when used as auxiliary verbs [1] and *wâḥid* 'one' when used as an indefinite pronoun [2] are also unaccented.

p. 24, ll. 11—12. The accent very rarely falls on short open syllables followed by a long vowel, as in *sá'îd* (for *sa'îd*) 'good (day)!' and *hánîya^{an}* (for *ha^{an}îya^{an}*) 'good luck!' (Dam.).

pp. 28—29. The *î* of the 1st pers. sing. is shortened in *rabbĭ* for *rabbî* 'my Lord' (*i. e.* God), when used in such phrases as *yâ rabbi* 'O Lord!' and *'in 'ânnî rabbĭ* 'if my Lord help me'.

In the 3rd pers. masc. and fem. sing. the *h* is often inaudible (coll.); it is usually disregarded both in the sing. and in the plur. in the Lebanon. The suffix of the 3rd pers. masc. sing. is *-û(h)* and that of the plur. either *-(h)ûmm* or *-ûn* in the Lebanon. In the 3rd. pers. fem. sing. the *h* of the suffix *-hâ* is often dropped (coll.); sometimes also it is retrogressively assimilated to a preceding *ḥ* (coll.), as in *naṣaḥḥâ* for *naṣaḥhâ* 'he advised her'. A suffix *-hain* or *-hên* for the 3rd pers. fem. plur. is recorded not only for the *fállâḥîn* of Palestine but also in the dialect of Aleppo.

p. 29, ll. 9—11. The loss of the *h* in the suffix *-hûn* may cause the accent to be thrown back, as in *'áktarûn* or *'aktárûn* (Dam.) for *'aktárhûn* 'most of them'.

p. 33, ll. 13—16. The article is always vowelless in Damascus, however harsh the concurrence of vowels, as in *müdḫaltlbêt* 'the entrance to the house' and so on.

p. 35, l. 32. The shortened form of the relative *'il* or *'îl* 'who', 'which', is used especially in brief phrases and popular sayings (vulg.), such as *'il mâ hû 'ilak* 'which isn't yours' and *'il mâ luh šim'ah mâ luh dîn* 'he who has no honour has no religion'.

p. 36, ll. 14—17. The omission of the relative when the antecedent is determined by the article is very rare and incorrect, as in *il'i$^{''}$âl ilhâ šarâbîš* 'the turban with tassels' (or, literally: 'the turban [which] to it [are] tassels).

ll. 19—22. The relative is very rarely omitted after *yâ* 'O!', as in *yâ* (for *yâ 'ant 'illî*) *di$^{''}$aiyi$^{''}$ iljûḫ mälbâsak* 'O thou [whose] clothing is fine linen' (or, literally: 'O! fine things of linen [is] thy clothing').

p. 37, ll. 26—28. Compare *šŭ-'smak* (vulg.) or *šû-ismak* (coll.) for *šû ismak* 'what's your name?' [3]. Forms like *šugadd* 'how much?', in which the *u* is practically inaudible, belong to the dialect of Aleppo.

[1] See pp. 123—124. [2] See pp. 40—41.

[3] See p. 3.

pp. 37—38. The distinction between *šû* and *'êš* is that *šû* stands properly in the nominative, whereas *'êš* can be used only in the oblique cases. Compare *šû hâlhákī* 'what's this chatter?' and *šû bit"ûl* 'what [is it that] you're saying?' with *'álā 'êš illᵃlâm* 'of what's the talk?' and *'an 'êš bⁱtiftⁱkir* 'of what are you thinking?'.

p. 40, l. 34. Both *išî* (Pal., vulg.) and *'išî* (Syr., vulg.) are in use.

pp. 40—41. More often *mâ ... ḥad* (Syr.) than *mâ ... ḥádâ* (Pal.) 'no one', even in Palestine.

p. 44, ll. 23—29. The phrases *'álā ḥâlî* or *bⁱḥâlî* 'by myself', used especially in *ḫallinî bⁱḥâlî* 'leave me alone', and *"âl lᵘḥâluh* 'he said aside' should be noticed.

p. 45, ll. 6—12. Some verbs are both transitive and intransitive without any change in the vowels, as *misik* 'seized', 'held' and 'held out', 'was durable'.

p. 52, ll. 9—14. The forms *ṭlôb*, *f'hêm* and *lbês* occur also in Damascus.

pp. 56—58. Verbs whose final radical is *r*, *l* or *m* sometimes assimilate it to the *n* of the pronominal affix or suffix of the 1st pers., as in *sa'annâ* for *sa'alnâ* 'we asked', *yis'annî* for *yis'alnî* 'he asks me' (vulg.).

p. 62, ll. 18—20. Sometimes the II theme is used with an apparently intransitive sense, the reflexive pronoun being omitted (coll.), as in *qârrib* 'come near!', *jännib* 'stand aside!' and *wâqqif* (Gal.) 'stand still!'[1].

ll. 26—28. Also *bäkkäl* 'buttoned' from *bukläh* 'buckle' (Fr. *boucle*).

p. 68, ll. 1—3. Also *jüddar* (vulg.) for *tᵃjüddar* 'had small pox'.

pp. 70—72. The throwing forward of the accent, which occurs in the impf., pres. and impt., on the analogy of the perf., of the VII and VIII themes, as in *yindífiʿ*, *bⁱyindífiʿ*, *ᵘndífiʿ* and *mindífiʿ* from *indáfaʿ* 'was paid' is common to Damascus and Aleppo.

p. 77, ll. 10—15. Also *qôṭaʿ* 'was worm-eaten' (of fruit), *šôšaṭ* 'was burnt' (of food) and *šôšaḫ* 'swung to and fro' (trans.).

ll. 16—22. Also *'aukar* (for *'akkar*) 'troubled' and *baiʿad* (for *baʿʿad*) 'made distant'.

p. 80, ll. 18—24. The form *ḫôḍ* is used also in Damascus.

p. 88, l. 11. Two common synonyms of *šâfʿ* are *qašaʿ* (Syr.) and *ṭaṣṣ* (Al.) 'saw'.

ll. 12—13. Sometimes *î* takes the place of *u* or *i* (Leb.), as in *jîʿt* for *juʿt* 'I was hungry'.

p. 91, l. 12. For *mizyik* (like *mijwiz*[2]) = *mizyûk*.

ll. 26 and 34. The verbs *kân* 'was' and *kâd* 'was near to', 'was almost' occasionally take the suffixes denoting the object in place of the affixes indicating the subject, chiefly after *mâ* 'not' and *'in* 'if' (Pal. and Syr. vulg.; fell.).

p. 93, l. 30. Or *tâwab* (vulg.) for *tᵃtâwab* 'yawned'.

l. 31. Also *tᵃmâwat* 'committed suicide'.

[1] See p. 85. [2] See p. 94.

p. 94, l. 1—5. The verb *ʿân* (coll.) for *ʾaʿân* 'helped' (used chiefly of God) should be noticed.

l. 35. A synonym of *bikī* is *ʿaiyaṭ* (Pal. vill.) 'cried out'; 'cried', 'wept'.

pp. 100—102. A mixed form, composed of the V and X themes, exists in *istᵃlaqqā* or *stlaqqā* (Leb.) 'caught' (a ball, *etc.*); impf. *yistᵃlaqqī* and pres. *bⁱyistᵃlaqqī*.

p. 103, ll. 6—10. Words like *ḥâjj*[1] 'pilgrim', properly the act. ptcp. of *ḥajj* 'went on pilgrimage', and *šâbb*[1] 'lad' (but *šâbbäh* 'lass' regularly), properly the ptcp. of *šäbb* 'was young', are exceptions.

pp. 113—114. Also *ʿam* and *ʿan* (Pal., vulg.).

p. 114, ll. 16—27. The *fällâḥîn* use the present after *râyiḥ* 'going' as in *râyⁱḥîn bⁱninšil* 'we're going to dismount'.

p. 124, l. 3. When *ṣâr* in sentences of this type appears to govern a verb in the perfect, the latter is really an independent verb, as in *ṣâr innᵃṣîl ʾaḥaḍ ittramvây* 'he had the luck to catch the tram' (literally: 'the luck befel him; he caught the tram').

pp. 128—129. Masculine nouns of the form *faʿâl*, *fiʿâl*, *fuʿâl* and *fuʿûl* from defective roots are often accented on the first syllable (Jer.; vulg.) as *másâ* for *mᵃsâ* 'evening', *kírâ* for *kⁱrâ* 'rent', *búnâ* for *bᵘnâ* 'building' and *ʿúlû* for *ʿᵘlû* 'height'.

p. 130, ll. 1—3. Also *fʿîl* (Syr., vulg.) for *faʿîl* or *fᵃʿîl*; but nouns of the two classes *faʿîl* and *fiʿîl* are often indistinguishable.

p. 134, ll. 25—26. Also *šûrā* 'council', (which must be distinguished from *mašvarah* 'counsel', 'advice').

p. 141, ll. 9—12. Also *karḫânäh* 'workshop', 'factory', from *kâr* (plur.: *kârât*) 'trade', 'craft'.

p. 146, ll. 12—21. Also *lîstäh* 'list', often used in *lîstät ilʾakl* 'menu' and *lîstät ilmäšrûb* 'wine-list'.

p. 149, ll. 24—26. For example, *ḫaiyâläh* from *ḫaiyâl* 'cavalryman', *rijjâläh* from *rijjâl* 'infantryman' and *qavvâṣah* from *qavvâṣ* 'consular guard'. These plurals properly connote a large number of persons; to express a number of separate individuals, the plur. in *-în*[2] is, where possible, preferred.

p. 150, ll. 4—8. Preformative *ʾalif* is often added in the du. (vulg.), as in *irigfên* for *rᵃjfên* 'two loaves'.

p. 154, ll. 23—26. Also *bašâvât* and *bükâvât* respectively.

pp. 154—155. The same explanation holds good in the case of *ǧaṣbin* (Syr. vulg.) for *ǧaṣb ʾin* 'in spite of', when followed by a nominal or a verbal clause.

p. 155, ll. 19—20. Also *ʾahlên wsahlên* (Dam.).

p. 156, ll. 15—21. Further *mâiyäh* is used before nouns beginning with two consonants, if the intervening vowel has been dropped, as in *mâiyäh nḍîfäh* 'clean water' (contrasted with *mâiy wusḫah* 'dirty water').

---

[1] Or *ḥajj* and *šäbb* (vulg.); see p. 20.

[2] See p. 51.

p. 157, l. 19. Also *bᵃwâbîr* or *bawabîr* (Dam.).

p. 160, ll. 1–4. For example, *ʾahwah sâdah* 'black coffee' (from Pers. *sâdah* 'unmixed').

ll. 20—21. Both *ʾaḫaff* and *ʾaḫfaf* (vulg.) occur as the elative of *ḫafîf* 'light'; both forms occur also in other adjectives formed from geminate roots.

p. 161, ll. 31—33. Also *waraṯah* (or *wurrâṯ*) from *wârîṯ* 'heir', *tâbaʿah* from *tâbiʿ* 'follower', and *ḥarasah* (or *ḥurrâs*) from *ḥârîs* 'watchman'.

p. 164, l. 36. Both *ʾáfʿul* and *ʾafʿúl* (Dam.).

p. 165, l. 15. The form *fʿâl* occurs also in Damascus.

ll. 28—31. In plurals from hollow *w*-roots the *w* is vocalised in some dialects, as in *lûâḥ* for *ʾalwâḥ* 'tablets' and *bûâb* for *ʾabwâb* 'doors' and so on (Gal.; Dam.).

p. 167, ll. 20—30. Also *faʿalîl* (Dam.) for *faʿâlîl*.

ll. 20—26. Also *fawaʿîl* (Dam.) for *fawâʿîl*.

p. 168, ll. 11—12. Also *ᵃrâḍî* 'estates' from *ʾarḍ* 'land', *ṭᵃrâḥi* from *ṭarḫîyih* 'sheet' (of paper), and *qᵃhâwî* 'coffee-houses' from *qahwah* 'coffee', 'coffee-house'.

p. 171, l. 29. Or *ʾaʿṭi ʾîdak* 'lend a hand'.

p. 174, ll. 20—23. Adjectives qualifying personal pronouns also take the article, as in *naḥn iṣṣuġar* 'we young ones'.

ll. 26—32. The prep. *ʿan* 'from' is also occasionally used for *min* 'than'[1].

p. 182, ll. 3—4. Also *tlätt* or *tlitt* in the fem. of the c. c. (Dam.).

l. 6. Before a voiced letter *ḫams* may become *ḫamz* (Dam.), as in *ḫamz dizzîmât* 'five dozen'.

l. 9. Also *tmänt* in the fem. of the c. c. (Dam.).

ll. 13—15. In the c. c. of the fem. numerals from 3—10 *-at* loses its vowel before a word beginning with a vowel (vulg.), as in *ḫamst ʾîyâm* 'five days'.

p. 183, ll. 24—27. The change of *t* into *ṭ* also occurs in Damascus.

p. 184, ll. 18—22. In these compound numbers a counter-tone often falls on the fem. termination of the unit (Dam.), as in *ḫamsàh wḫamsîn* 'fifty-five'.

p. 196, ll. 9—12. Also *wálâ* (S. Pal.; fell.). It should be remarked that *walâ* is used even when the preceding negative is *mâ*, as in *mâ ʾamḥ inbadar wálă-ʾnzaraʿ* 'corn has been neither scattered nor sown', contrasted with *lâ tizraʿ wᵃlâ tiʾlaʿ* 'neither sow nor weed'.

p. 199, l. 24. Also *lah* or *lâ'* (Pal., fell.)[2] or *la'a* (Dam.).

p. 200, ll. 21—28. The forms are *walâ* (Pal.), *ulâ* (Syr.) and *wlâ* (Dam.) 'nor'.

ll. 22. In the denial of facts *mâ* regularly precedes *lâ . . . ulâ . . .* 'neither . . . nor . . .', as in *mâ ʿirfuh lâ ʾᵃbûh ulâ ʾummuh* 'neither his father nor his mother knew it'.

[1] See p. 225. [2] See p. 14.

p. 202, ll. 1—17. Sometimes a pronominal suffix is attached to *'inn* 'that' even though a nominal subject is expressed, as in *'irif 'inhâ kânit inkasarat bükrat iddûlâb* 'he knew that the spoke of the wheel had been broken'.

l. 28. For example, *kᵃ'immuh mâ šî* 'as though it (were) nothing'.

pp. 202—203. Also *ilḥâl 'inn* 'the fact is that . . .', as in *ilḥâl 'innuh lissüh mâ jâb ilḥᵢsâb* 'as a matter of fact he hasn't yet brought the bill'.

p. 203, ll. 12—15. Also, and correctly, *mîn šân tü* (Dam.).

p. 204, ll. 33—34. The conjunction *'ašín* or *'ašínn* 'because' is also used as a prep., when it may take the pronominal suffixes.

p. 209, ll. 8—10. Also pronounced *'in kan* and *'izâ kan* (vulg.) or *'iskân* (Dam.).

p. 214, ll. 3—10. Also *minl-* in combination with the article (Dam.).

pp. 220—221. Notice *ḫaiyâṭah 'almôḍah* 'a fashionable dressmaker'.

p. 221, l. 2. Similarly, *ilmᵃnâmah 'ală-'lḥâl*[1] 'sleeping accommodation alone' (contrasted with *ilmᵃnâmah wil'akl* 'board and lodging').

p. 235, l. 28. The particle *'êy* 'yes' is often pronounced short (Dam.).

[1] Or *'alḥill* (Dam.).

INDEX.

Accent
countertone 24
pause 24, 26
tone 22—24, 31, 46, 49—50, 51, 90, 96, 102, 111, 150, 244, 248, 249, 250

Adjectives
accidence 159
comparative 175—177
comparison 176—177, 226, 251
concord 173—175
diminutive 131
elative 160, 175—178, 251
foreign 140, 251
formation 74, 127, 128, 129, 132—133, 134—135, 137—138, 140, 141, 159
interrogative 39—40
position 172—173
proper names 33
superlative 175—178
syntax 157—158

Adverbs
accusative 155, 189
indefinitive 235
interrogative 197, 234—235, 237
manner 233—234
miscellaneous 235—240
numeral 189
participle 54
place 232—233
time 230—232

Article
accent 23
form 32—33, 248
use 33—34, 138, 156—158, 174—175, 178, 182—183, 187—188, 189, 251

Cases
accusative 28, 121, 155, 170—173, 189, 193, 217

Cases
construct 155—156, 156—158, 159, 173, 174, 182, 248
dative 172, 216
endings 40—41, 154—155, 189, 230, 231
genitive 143—144, 154—155, 155—158, 172—173, 175, 216, 250
nominative 154, 169—170
oblique 37
vocative 173, 240, 248

Conjunctions
adversative 200
alternative 200—201
asseverative 116, 201
compound 37, 202—203
coordinate 199—201, 244
in numerals 184—185, 190, 194, 195
omitted 117—119, 202, 219—221
subordinate 201—207

Consonants
assimilated 14—15, 32—33, 48, 68—70, 87, 104, 244, 249
coalescing with a vowel 61, 76, 83
doubled 14, 82, 196, 210
inserted 77, 101
lost 16, 61, 68, 70, 72, 74, 102, 109, 130, 150, 183, 196, 214, 224, 243
misplaced 16, 99
not doubled 61
otiose 45
pronounciation 3—13, 243, 244

Exclamations
with adverbs 91, 236—238
in oaths 218, 237
with pronouns 27, 38
with verbs 66, 91
words and phrases 238—240

Foreign influence
adjectives 140, 251
letters 3
nouns 9, 140, 144—146, 154, 250
pronounciation 3, 4, 7, 9, 10, 12, 17, 243
terminations 140—141
verbs 62, 78, 249

Genders
feminine 11, 30, 31, 33, 39, 47, 49, 50—51, 52, 97, 98, 103, 147—149, 159—160
masculine 26, 53, 54, 99, 111, 147—148, 159, 160, 181, 187
neuter 53

Grammatical terms
'alif maksûrah 22
tâ marbûṭah 156
tašdîd 14
maddah 14
sukûn 19
šaddah 14
waṣlah 14

Interrogative words
adjectives 39—40
adverbs 234—235, 237
negative 197, 199
pronouns 37—39

Letters
'alif 3, 8, 18, 46, 51, 61, 67, 69, 70, 71, 72, 79, 89, 90, 102, 103, 109, 110, 125, 128, 129, 130, 183, 212—213
alphabet 1—2
foreign 3
hamzah 13—14, 79—81, 82
w 12—13, 84, 88, 244, 248, 251
y 12—13, 61, 64, 76, 84, 86, 89, 97, 103—104, 244

Negatives
accent 23, 90, 96
with adjectives 143, 197—199
alternative 196, 200, 251
enclitic 23, 45, 90, 96, 196—197
interrogative 199

Negatives
with nouns 197—198
omitted 41, 197
with participles 197—199
predicative 155
with prepositions 229—230
in prohibitions 195—196
with pronouns 40—41, 198—199, 236
with verbs 195—199

Nouns
abstract 129, 134, 139—140, 149
apposition 143—144, 173
for adjectives 141—144
with afformatives 134—136
biliteral 125
collective 148—149, 152—153, 174
compound 141
diminutive 130—132, 149
foreign 144—146, 154, 178—179
for human agents 128, 131—132, 139, 140—141
of instrument 133—134
periphrastic 141—144
of place 133—134
for plants 132
plural 167—168, 251
with preformatives 132—134, 136
proper names 33, 174
quadriliteral 135—137
quinqueliteral 137
secondary 149
with terminations 137—141, 149
titles 141, 178—190
triliteral 126—135
of unity 148—149, 152—153
verbal 153—154

Number
dual 149—150, 151, 169, 190, 250
plural 15, 27, 54, 148, 149—150, 151, 152—154, 156, 161—168, 169—170, 190, 250, 251
singular 180

Numerals
addition 195
adverbs 189
age 194—195

Numerals
calculation 195
cardinals 180—187, 188—189, 190, 251
compound 183—185, 188—189, 251
concord 174
date 191—193
days of week 191—192
distributive 186
division 195
era 193
fractions 186, 189—191
months 154, 192
multiplication 195
multiplicative 192
ordinals 187—189
percentage 195
subtraction 190, 195
symbols 186—187, 190, 193
time 194
units 180—183

Prepositions
accent 23—24, 90, 212
of accompaniment 225
after adjectives 178, 219, 222, 224
case 173
of cause 218, 221, 223
of comparison 176—177, 225, 251
compound 228—229
of condition 216, 217—218, 220—221
in dates 192—193
of deficiency 143, 228
with indirect object 171
of instrument 217, 219, 221
of likeness (35), 229
of manner 217—218, 220—221
of material (142—144, 173), 218, 223
of measure 218
of motion 216
after nouns 222
with numerals 190, 191, 195
in oaths 218
of obligation 118, 221
partitive 41, 223—224

Prepositions
of place 217, 219, 220, 222—223, 224, 225, 226, 227
of possession 157, 215, 225, 226
of power 219—220
of price 217
of purpose 215
with relative pronouns 36
simple 211—215, 228
with suffixes 211—215
in time 194
after verbs 217, 219, 220, 222, 224, 226

Pronominal suffixes
accent 23, 24, 90, 248
with conjunctions 200, 201, 202
with construct case 158
of indirect object 56, 171—172
with nouns 28—31, 248
with numerals 28—31
with participle 54
periphrases 32, 157, 158
with prepositions 211—212
reflexive 57
strengthened by pronoun 29
in temporal sense 29
use 56—57, 171—172
with verbs 57—58, 210, 248, 249

Pronouns
demonstrative 34—35
disjunctive 27—28, 35
exclamatory 27
indefinite 40—43, 248, 249
indefinite relative 40
independent 25—27, 29
interrogative 37—39, 249
personal 25—28
possessive 32
reciprocal 43—44
reflexive 44, 57, 249
relative 23, 35—37, 40—43, 205—207, 248

Sentence
circumstantial clauses 121
coordinate clauses 211
direct object 56—57, 170—171, 216

Sentence
impossible conditions 209
indirect object 56—57, 111, 171—172, 217
mixed conditions 210
order of words 169, 170
possible conditions 208—209
predicate 32, 34, 38, 155, 170, 171
relative clauses 36—37, 143
subject 169—170
subordinate clauses 117—119, 177—178, 235
wishes 39, 113, 116—117, 204, 211

Tenses
future 112, 113, 114—116, 170
future-perfect 112—113
imperfect 47—50, 113—119, 208—209, 219—220, 249
perfect 45—47, 112—113, 208—209
periphrastic 113—114
pluperfect 112, 209
present 50—51, 112, 113—115, 210, 250

Terminations
accent 23—24
of adjectives 137—138, 140
of cases 151—155
of construct case 148, 149, 150, 156, 159, 182
of dual 149—150
of feminine singular 31, 148—149, 150, 156, 214, 250
of feminine plural 152—154, 159, 215
foreign 140—141
of masculine plural 152—153, 159
of nouns 137—140

Verbs
accent 23—24, 49—50, 51, 72
of asking 201—202
assimilated 84—87
auxiliary 91, 114, 118—124, 248, 249, 250
'to be' 123—125
of beginning 118, 202
of being able 117, 212—213

Verbs
of bodily defects 74
of ceasing 118
of colour 74
of commanding 204
of continuing 118
defective 96—102
doubly weak 106—109
of fearing 202, 204
of filling 171
of forbidding 118
of forgetting 118
geminate 102—106, 250
of giving 217
'hamzated' 79—83
'to have' 229—230
hollow 88—96
imperative 119, 178, 249
impersonal 122
infinitive 55—56, 122, 205
of intending 117
intransitive 45, 46, 249
irregular 109—112
of knowing 117, 197, 201—202
of liking 117
of making 171
mixed 93
of necessity 117, 221
participles 53—54, 119—121, 209
of permitting 118, 217
of possibility 117, 202
prefixes 47—48, 50, 52, 101, 103—104
of purpose 118
quadriliteral 75—78, 249
reflexive 57
of remembering 118
of saying 217
of seeing 117, 121, 202
of seeming 202
of selling 217
of supposing 202
of teaching 28, 171
of telling 28, 171, 202
of thinking 202
of trying 117
of wishing 117

Verbal themes
II, intransitive 85, 249
IV, of admiration 66
V, without prefix 68, 249
VI, without prefix 249
mixed 72, 96, 109, 250

Voices
active 85, 86
passive 54—55, 85, 99

Vowels
assimilated 48, 70, 72
contracted 86
diphthongs 20—22, 247

Vowels
lengthened 20, 24, 48, 52, 80, 82, 85, 104, 111, 150, 196
long 19—22, 247, 248
long helping 214, 215
lost 17—18, 22, 29, 32, 33, 46—47, 52, 57, 61, 64, 72, 76, 79, 90, 91, 93, 94, 103
misplaced 16, 49—50, 51, 58, 61
pronounciation 16—17, 244—247
short 16—19
shortened 20—21, 22—24, 26, 29, 37, 45, 90, 93, 96
short helping 19, 31, 90, 196.

PROBSTHAIN & CO.
ORIENTAL BOOKSELLERS AND PUBLISHERS
41, GREAT RUSSELL STREET
LONDON W. C. 1.

PROBSTHAIN'S ORIENTAL SERIES.

Vol. I., The Indian Craftsman, by A. K. Coomaraswamy.

Out of print.

Vol. II., Buddhism as a Religion: its Historical Development and its Present-Day Condition, by H. Hackmann, Lic. Theol. 8vo., pp. 320. 1910 15 s.

Contents: Preface—I., The Buddha and his Doctrine—II., Sketch of the History of Buddhism—III., Southern Buddhism (Ceylon, Burma, Siam)—IV., Lamaism—V., Eastern Buddhism (China, Korea, Japan)—Conclusion—Bibliography—Index. The only complete work on Buddhism.

Vols. III. and IV., The Masnavi, by Jalalu 'd-Din Rumi. Book II., translated for the first time into English Prose by Prof. C. E. Wilson. 2 Vols: Vol. I., Translation from the Persian; Vol. II., Commentary. 8vo. 1910 net 30 s.

"Wilson's nüchterne, fast wörtliche Übersetzung im Verein mit seinen Erläuterungen läßt keinen, aber auch keinen Wunsch unbefriedigt."—*Der Islam*, Vol. II, pp 292.

Vol. V., Essays: Indian and Islamic, by S. Khuda Bukhsh, M.A., Oxon. 8vo., pp. 295. 1911 net 8 s. 6 d.

". . . The Author has carried on his studies with scrupulous fidelity to science and truth. He is a faithful historian, and a historian of Islam unparalleled in this country, for having adopted the true critical method. Much has been brought to light to add to the sum total of historical experience. . . ."—*Modern Review, Calcutta.*

Vol. VI., Bactria, the History of a Forgotten Empire, by H. G. Rawlinson, M.A., I.E.S. 8vo., pp. xxiii., 168, with 2 Maps and 5 Plates. 1912 net 10s. 6 d.

Vol. VII., A Brief History of Early Chinese Philosophy, by D. T. Suzuki, Tokyo University. 8vo., pp. 200. 1914 net 8 s. 6 d.

Vols. VIII. and IX., The I-Li, or Book of Etiquette and Ceremonial. Translated from the Chinese, with Introduction, Notes, Illustrations and Plans, by John Steele, M.A., D.Lit. 2 vols. Crown 8vo., 1917 net 30 s.

Journal of the North China Branch, R.A.S.:—Probsthain's Oriental Series is a well-conceived and tastefully produced series of books. The cover, paper, printing, and general arrangement is excellent. The publishers deserve every praise. The issue of the I-Li in 2 volumes is an event of Sinology. The student of Chinese must ever be grateful to Dr. Steele for the production of this laborious work, which will be of great help to those who follow him.

Vol. X., Chu Hsi: Philosophy of Human Nature (Hsing Li), translated from the Chinese, with full Commentary, by J. P. Bruce, M.A., D.Lit., 8vo., pp. xvi, 444. 1912 net 36 s.

Chu Hsi (A. D. 1130—1200) is the most eminent amongst the later Chinese Philosophers, and the great critic and expositor of the ethical writings of Confucius. A Biography and Commentary on the teachings and speculations of this most remarkable and authoritative commentator and thinker has become imperative. Chu Hsi's Notes on the classics are accepted as orthodox, and they were, till recent change, printed with the Text and committed to memory by all Chinese students.

From the foregoing Note the value of the work will readily be acknowledged. Mr. Bruce, himself a great scholar, has accomplished his task in a unique manner, and offers to the Chinese, to Philosophers, and Theologians, the fruit of his vast labours.

Vol. XI., Chu Hsi and his Masters: an Introduction to Chu Hsi and the Sung School of Chinese Philosophy, by J. Percy Bruce, M.A., D.Lit., 8vo., pp. xvi, 336. 1923 24 s.

PROBSTHAIN & CO.
ORIENTAL BOOKSELLERS AND PUBLISHERS
41, GREAT RUSSELL STREET
LONDON W. C. 1.

Vols. XII—XIII., Nizami: The Haft Paikar, or Life of King Bahrām Gūr, and the Seven Stories told by his Seven Queens, translated from the Persian. With a full Commentary by C. E. Wilson. 2 Vols. 8vo. 1924 32 s.

Vol. XIV., Forke, A. *The World Conception of the Chinese,* their Astronomical, Cosmological and Physico-Philosophical Speculations.
Ready immediately.

Armstrong (R. C., *M.A., Ph.D.*). *Light from the East:* Studies in Japanese Confucianism. 8vo., pp. 324, with Plates. 1914 net 16 s.

Banerjee (J.). *Hellenism in Ancient India.* 8vo., pp. 344. 1920 net 15 s.

Bergen (Rev. P. D.). *The Sages of Shantung:* Confucius and Mencius. (Reprint). Pp. 24. 1913 net 3 s.

Brunnert and Hagelstrom. *Present-day Political Organization of China.* Royal 8vo., pp. lxxx, 572. 1912 net £ 3 3 s.

Burgess (Jas.). *The Ancient Monuments, Temples and Sculptures,* with Descriptive Notes and References. Vol. II., Mediaeval Monuments, with 170 fine plates of famous Hindu monuments. 1911 net £ 14

The work illustrates Indian Art, History and Mythology, beginning with Bodh Gaya and Amaravati. It forms a record of the various styles of Indian Architecture.

Burma Research Society Journal. Vols. I.-XII., 8vo. and 4to. Rangoon. 1911-21 each part sold at 7 s. 6 d.

The Journal covers a wide field on a thorough scholarly basis: Archaeology, Philology, Epigraphy, Art, History, Buddhism, Folklore, Astronomy, Literature in Burmese and Pali, with Translations, numerous line Plates and Illustrations.

Chalfant (Rev. F. H.). *Ancient Chinese Coinage.* Illustrated. (Reprint.) Pp. 21. 1913 net 3 s.

Charpentier (J.). *Uttaradhyāyana Sutra:* being the First Mulasutra of the Svetambara Jains. Prakrit text in Sanskrit characters. Edited, with Introd., Critical Notes and a Commentary. 8vo., 1922 net 27 s.

Collins (W. P.). *Mineral Enterprise in China.* 8vo., pp. 410. With map and sketches. Second Edition, enlarged. 1922 net 32 s.

Edkins (J.). *Opium,* Historical Note, or the Poppy in China, in Chinese and English. 8vo., pp. vii, 69, 36, boards. 1898 net 5 s.

Foster (Mrs. A.). English-Chinese Pocket Dictionary, in the Mandarin Dialect. Third Edition, 16mo., pp. viii, 184, half calf. 1903 net 10 s.

Goodrich (Ch.). Pocket Dictionary, Chinese-English and Pekingese Syllabary. 16mo., pp. vii, 237, 70, half calf, Fourth Edition. 1904 net 12 s.

Hirth Anniversary Volume. Presented to Friedrich Hirth, Professor of Chinese, Columbia University, New York, in Honour of his Seventy-fifth Birthday, by His Friends and Admirers net £ 3 15 s.

The work contains 28 original and scholarly contributions dealing with the Professor's particular specialities, and will ever be a work of the first order of Chinese and Central Asian studies. The volume is provided with a portrait, a large historical map of China at the time of the Hsia Dynasty, and a reproduction of the oldest-known sample of Chinese Pictorial art. Contributions by John C. Ferguson, Agnes E. Meyer, B. Schindler, Sir Aurel Stein, Z. v. Takacs, M. Walleser, C. E. Wilson, &c.

PROBSTHAIN & CO.
ORIENTAL BOOKSELLERS AND PUBLISHERS
41, GREAT RUSSELL STREET
LONDON W. C. 1.

Elias' Modern Dictionary. *Arabic-English.* Illustrated. Cloth 28 s.
„ „ „ *English-Arabic.* 2nd Edition. Cloth. Illustrated 20 s.
„ **Pocket Dictionary.** *English-Arabic.* Cloth 7 s. 3 d.

Spiro Bey, S. *Arabic-English Dictionary of the Modern Arabic of Egypt.* 2nd Edition, revised. Royal 8vo. pp. 518. (Arabic in Arabic and Roman characters). Cloth 28 s.

Harder, E. *Arabic Chrestomathy,* with Glossary 14 s.

Thatcher, G. W. *Arabic Conversation Grammar,* with Reading Exercises. 10 s. 6 d., Key 2 s. 6 d.

Wortabet and Porter. *Arabic-English and English-Arabic Dictionary.* Half calf. 1921 20 s.

Gilbertson, G. W., Major. *The Balochi Language.* A Grammar and Manual. 8vo., pp. xvi, 312. Cloth. 1924 16 s.

This work is set out in a clear and concise manner and should be of the greatest use to students of that Oriental tongue.

— *Balochi Dictionary.* *In the press.*

Nizami: *The Haft Paikar, or Life of King Bahrām Gūr,* and the Seven Stories told by his Seven Queens, translated from the Persian. With a full Commentary by C. E. Wilson. 2 Vols. Crown 8vo. 32 s.

Masnavi, The, by Jalalu 'd-Din Rumi. Book II., translated for the first time from the Persian into English Prose, with a Commentary by C. E. Wilson. 2 Vols. Crown 8vo. 1910 30 s.

Hyderabad Arabic Publications. Mr. Probsthain has the sole agency for these scholarly Publications. A list, in English, to be had on application.

Islamica. A scholarly Journal dealing entirely with the Study of the Languages, Arts, and Civilisations of the Islamic Peoples. Containing articles in German and English. Edited by Prof. A. Fischer, issued half yearly. No. I ready. Subscription price of vol. I in 4 parts £ 2 10 s.

Ghalib. Diwan-i-Ghalib, with Commentary of Nizami, in Urdu. 8vo., pp. 282. Cloth. Budaon 7 s. 6 d.

Ghalib is the greatest Urdu Poet Beautifully printed.

Cancelled from
Gladstone's Library
22 AUG 2024
GLADSTONE'S
LIBRARY